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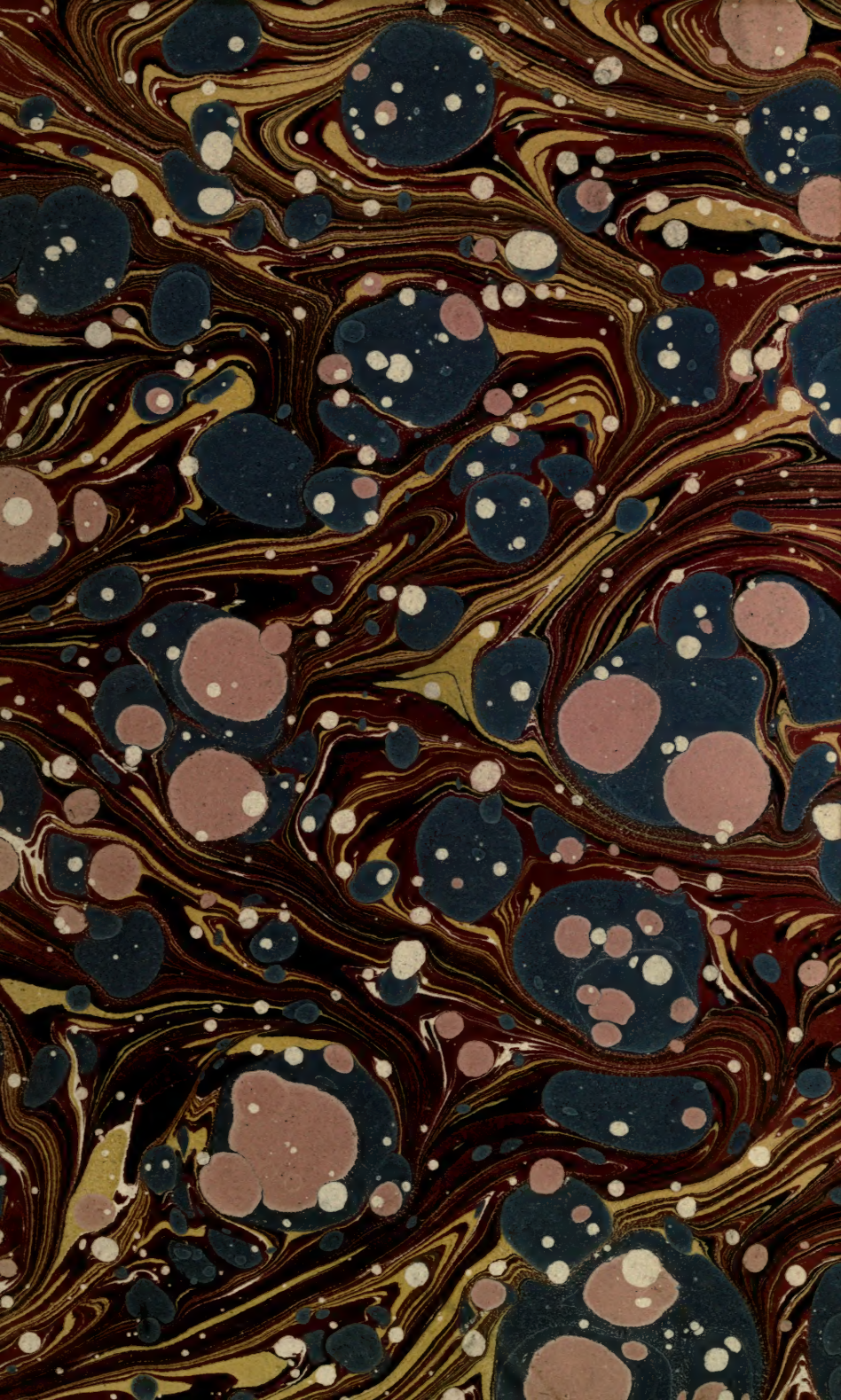


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# ADDITIONS

TO THE FOURTH VOLUME OF THE

## INTRODUCTION TO THE HOLY SCRIPTURES

BY THE

REV. THOMAS HARTWELL HORNE, B.D.

COMPRISING NEW FACTS RELATIVE TO

### TEXTUAL CRITICISM

WITH AN ESPECIAL NOTICE OF PROFESSOR TISCHENDORF'S CODEX SINAITICUS

BY

SAMUEL PRIDEAUX TREGELLES, LL.D.

EDITOR OF "THE GREEK TESTAMENT FROM ANCIENT AUTHORITIES."

LONDON

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1860

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## ADDITIONS.

IN the three years and a half which have elapsed since the issue of this volume, various facts have come to light bearing in an important manner on the Textual Criticism of the New Testament; and as the proprietors were about to issue a new impression, it seemed well to give, besides the *Addenda and Corrigenda* which formed part of the work in 1856, a brief indication of some of the more special points which are worthy of the attention of the Biblical student. And this judgment on my part appeared to meet the minds both of the Rev. T. H. Horne and of the proprietors.

Some of the added information is as yet only *partial*; but even this ought to be given to the student, especially when relating to anything so valuable, as the St. Petersburg MS., found by Prof. Tischendorf at Mount Sinai, appears undoubtedly to be. Indeed, the successful results of Tischendorf's researches lay all who value Biblical studies under very deep obligations to him. It is greatly to be desired that he may learn that those whose opinions do not precisely accord with his, or those who mention anything which they themselves have actually done, do not intend, by statements which they make on such subjects, to detract in one whit from his actual services. The victories of the Duke of Wellington in the Peninsula, were not the less real from the fact of Lord Lynedoch having gained the battle of Barossa, and Lord Hill that of Almaraz. And this principle will apply to other subjects also.

In making such additions as those which I now publish, it is not intended to indicate that they might not have been greatly increased as to other parts of the volume. Whatever care may be taken in trying to make a work of this kind complete up to a certain time, it will be *soon* found (even if it is not so at once), that there are deficiencies, and that the range of known facts has altered and is perhaps extended. In seeking by *additions*, in part, to supply such deficiencies, it is needful to attend to what is *most essential*, and not to do what might be at all equivalent to *re-writing* a volume; — a process

which involves quite as much the *exclusion* of portions *once* important, as the introduction of what is new.

It has been my endeavour to speak *fairly* of all whom I have had to mention, whether I accord with their sentiments or not: this is at all times a duty; but it should be especially *felt* to be such, when the subject under discussion is the books of Holy Scripture which are able to make wise unto salvation, through faith which is in Christ Jesus.

S. P. TREGELLES.

Plymouth, May 18th, 1860.

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## TISCHENDORF'S GREEK TESTAMENTS (p. 139.).

Tischendorf's new and larger Greek Testament (which he calls *editio septima*) did not *begin* to be issued until too late to be mentioned except in the Bibliographical List (p. 708. No. 77.). Its issue in parts commenced about the close of 1855, and it was completed in 1859. In this, for the first time, has Tischendorf endeavoured to collect and arrange the whole mass of his collated authorities, MSS., versions, Fathers, instead of acting as before on the principle of *selection*. The places in which such authorities are only partially cited are commonly, it seems, where the MS. in question is one which has been published by some other editor; and this is peculiarly the case with  $\Delta$  which was edited in 1836 by Rettig.<sup>1</sup> Also readings in various MSS. are passed by in silence when their testimony would be expected.<sup>2</sup> It is not apparent if there be any principle of *selection* in the readings not inserted; though indeed it is only those who have made the attempt, who are conscious how difficult it is to avoid omissions when authorities are intended to be cited in full.

As to Tischendorf's *text* in this edition, it differs considerably in character from that which he published in 1849; and those who value reliance on ancient authorities will not think that the change is for the better. "Many sound readings are expelled once more because there is some recondite reason why scribes may have preferred them to their rivals. An impression is, we believe, abroad that Tischendorf is now beginning to entertain some respect for the *textus receptus*. It is quite unfounded. Many of his present readings accidentally coincide with the 'received' readings, but that is all. It is not that he prefers the bulk of late evidence to the weight of early evidence, but that he makes the worst, or at least very bad, evidence, if supported by a canon of probability, outweigh the best evidence standing alone. He is in fact wandering further away from authority, and nearer to the most arbitrary dicta of German commentators." "Had Tischendorf condescended to own, as Griesbach and Lachmann had done, that certainty is not everywhere attainable, and placed not improbable readings in the margin, the amount of difference between his three critical editions would have been much diminished, and with it the grounds of cavil afforded to the enemies of criticism." Rev. F. J. A. Hort.<sup>3</sup>

Much may be learnt by the careful student from Tischendorf's Prolegomena. That he always treats other writers fairly, or shows sufficient candour or exactitude in estimating what they have done

<sup>1</sup> See, for instance, in one chapter, John xi. omissions or wrong citations of readings in  $\Delta$ , in verses 11, 19, 31, 32 (*twice*), 33, 35, 39, 41, 47, 52, 54.

<sup>2</sup> Thus in the same chapter, John xi., there are omissions of readings or wrong citations, verse 2, of D., ib. G<sup>2</sup>; 8, D., G.; 10, X.; 15, G.; 16, EM.; 17, C<sup>\*</sup>; 18, A<sup>\*</sup>; 19, K.; 23, D.; 24, L.; 27, D<sup>\*</sup>; 28, L.; 29, X. (*thrice*); 32, A.; 38, E.; 46, G.; 48, K.; 51, G.; 52, A.; 54, L.; 57, A.

<sup>3</sup> Journal of Classical and Sacred Philology, Cambridge, March 1858. The same writer reviewed Tischendorf's completed edition in the same Journal, for Feb. '860.

or written, I shall hardly be expected to admit; but I wish to give to him the praise that is his due as a diligent and successful explorer in the domain of criticism, whose spoils have become part of the common possession of other students, just as discovery in any other department of human knowledge does not become a mere private possession. If Tischendorf's *critical sagacity* and *exactitude* are not as highly estimated as he would wish and perhaps expects, he must remember that his own changes of judgment are an obstacle to this; and if in his edition of 1841 he was even approximately correct in his principles *and in their application*, then he was not so in that of 1849; and if in that year he had at all succeeded in editing a well-formed text, then he has not done this in his recent publication. And yet in each case he seemed to ask for acquiescence in his views and in his conclusions.

#### TREGELLES'S GREEK TESTAMENT (p. 142.).

To the description of the plan of my own edition, I may now add that the first portion of the work, containing the Gospels of St. Matthew and St. Mark, was issued in July 1857, to those of the subscribers, who wished it and who had made a private arrangement with me on the subject. The second part containing the remaining two gospels is mostly printed, and it will I trust be in the hands of subscribers in the early part of the autumn of this year (1860). I need not here speak of what the causes of delay and difficulty have been, or give the particulars of the reasons why there must now be an interval before St. John is completed. A certain amount of rest is sometimes needed to make sustained attention possible and to secure accuracy.

As the plan has been described above, it needs but little further remark here; except to state that in those parts in which more recent discovery of important documents enables *additions* to be made, it is my intention to make them; and when further information relative to important MSS. (such as the Codex Vaticanus) gives greater certainty as to their readings, such further sources of exact knowledge and their results are intended to be given; and that, too, in those places especially where the *text* as formed by me would require amendment.

#### DEAN ALFORD'S GREEK TESTAMENT (pp. 142-4. 710-711.).

Besides reprints of different portions of this work, I have here to specify the appearance of the first half of the fourth volume (Hebrews to 2 Peter), and the fourth edition *considerably revised* (1859) of the first volume containing the Four Gospels. The statement of critical principles in the last specified volume appears to me to be very valuable and important; and the appreciation of former editors, such as Lachmann, to be far more just. The lessened influence of subjective feeling is very marked, and the straightforward candour with

which changes of sentiment are acknowledged is very satisfactory.<sup>1</sup> This is hardly the place for making very extended extracts from the Prolegomena to the last volume which Dean Alford has thus published; and it is the less needed from the probability that this edition of the Four Gospels will be in the hands of all Biblical students as one of the books which they will regard as indispensable. The brief account which I have now given may suffice to show in general how he has emerged from the influence of certain prejudices and subjective apprehensions of the force of evidence. He now says,

“Experience has brought about some change in my convictions with regard to the application of canons of subjective criticism to the consensus of ancient MSS. In proportion as I have been led severely to examine how far we can depend on such subjective considerations, I confess that the limits of their applicability have become narrowed. In very many cases they may be made to tell with equal force either way. One critic adopts a reading because it is in accord with the usage of the sacred writer; another holds it, for this very reason, to have been a subsequent conformation of the text. One believes a particle to have been inserted to give completeness; another to have been omitted as appearing superfluous.” (Proleg. 87.) Dean Alford thus states some of his own present views, while discussing those of Mr. Scrivener, (whose volume is presently to be noticed); “I cannot consent to the course which he would prescribe for us,—that of seeking our readings from the later uncials supported, as they usually are, by the mass of cursive MSS. Nor can I conceive a time when examinations of texts, whose character is now latent, should lead scholars to such a procedure. For what right have we to set virtually aside these two wonderful facts;—First, *the agreement in the main of our oldest uncials at the distance of one or two centuries*,—of which, owing probably, to the results of persecution, we have no MS. remains,—*with the citations of the primitive fathers, and with the earliest versions?* I say, *the agreement in the main*, for Mr. Scrivener’s instances of discrepancy are in vain used by him to produce an impression which we know would be contrary to the fact in the majority of instances. Secondly, *the very general concurrence of the character of text of our earliest MSS., versions, and fathers, with that text which the soundest critical principles lead us to adopt*. This surely invests the authority of those early witnesses with a claim upon us which can never be set aside.” (Proleg. 91. 92.) Well does Dean Alford say that the principles and practice of those who rest on the numerically greater recent authorities, would require us to admit such facts that “we should be compelled to take as truth, the plaint of the old tragedian, ἀνὰ ποταμῶν ἱερῶν χωροῦσι παγαί, and to accept for once the prodigy, that ‘the further from the source, the clearer the stream.’”

<sup>1</sup> “The digest of various readings in this edition has been entirely re-written, and differs in some important points from that in the previous editions. This labour has been undertaken and carried through, under my own superintendence, by my secretary, the Rev. A. W. Grafton.” (Proleg. 96.)

## MR. SCRIVENER'S COLLATIONS OF MSS (p. 145.).

To the collations of Mr. Scrivener contained in his former volume he has now made most important additions by those which he has carried on since, and has published together with the text of the *Codex Augiensis*.<sup>1</sup>

In his Introduction he discusses principles of textual criticism from much the same point of view as before, but with special reference to *comparative criticism*; I do not accept Mr. Scrivener as an accurate expositor of my views, and as having introduced the term "Comparative Criticism," I may reasonably ask that it may, if used at all, be employed according to my own definition. And though he informs me that he does not criticise my book *unread*, it is at least certain that in *writing* about it he has not remembered my statements. I have shown above (p. 148.), that I intend by "comparative criticism," not the single evidence of *one MS.*, *one version*, or *one Father*, but such *united* testimonies as *prove* a reading to be ancient, and the use that may be made of this avowed fact in showing the character of any document of either of the other two classes.

In discussing passages to which "comparative criticism," had been previously applied, Mr. Scrivener rests much on the *single* testimony of the commonly printed Peshito (as to which I am not responsible for the terms which Mr. Scrivener seems to *suppose* for me, "spurious version," "wretched forgery," &c. p. xv.); while as to the antiquity and authority of this version itself, he takes points for granted that should surely have been proved, and he ignores what had been fully pointed out, that *if* this version in its present state be a work of the second century it is at least unique, and he seems to suppose that I had introduced a novel hypothesis even when only expressing my accordance with what Griesbach enunciated long ago. If Mr. Scrivener gives a conclusion "drawn *mutatis mutandis* in the words of Tregelles," let it be plainly understood what the said *mutanda* really are; thus, when I said, "Here, then, is a sample of the very many passages, in which by the testimony of *ancient versions* or *Fathers*, that such a reading was current in very early times, the fact is proved indubitably," I did not expect to see it made the basis of such a sentence as the following, and that too, when "comparative criticism" is the subject in hand,— "Here, then, is a sample of very many passages in which by the testimony of *the most ancient version* that such a reading was current in very early times, the fact is proved indubitably." I speak of *united* or at least *express* testimony;

<sup>1</sup> "An exact transcript of the Codex Augiensis, a Græco-Latin manuscript of St. Paul's epistles, deposited in the Library of Trinity College, Cambridge. To which is added a full collation of fifty manuscripts, containing various portions of the Greek New Testament, in the Libraries of Cambridge, Parham, Leicester, Oxford, Lambeth, the British Museum, &c., with a critical introduction by the Rev. Frederick Henry Scrivener, M.A., late scholar of Trinity College, Cambridge, perpetual curate of Penweris, Falmouth." Cambridge, 1859. The "*fifty MSS.*" must not be understood as meaning so many *different* codices, but reckoning separately the Gospels, Acts and Cath. Epp., St. Paul's Epp., and the Revelations, as separate *portions*; thus the Codex Leicestrensis is alone *four* MSS. out of the fifty. The whole number in ordinary reckoning is *thirty-four*.

Mr. Scrivener, merely of that which is based on the present state of a version, on its assumed antiquity, and on such version *alone* in contradiction to the mass of other authorities which claim an equal age. But the needful points have not been proved, and thus nothing results from the comparison, but a sense of intense difficulty connected with the belief that the common Peshito as it *now* stands *can* belong to the second century, presenting as it does so singular a combination of readings of remote antiquity blended and interspersed with those much more recent.<sup>1</sup>

Mr. Scrivener throws very needless doubt on the readings of documents which he has not *himself* investigated: thus he speaks of "Codex B. and its scanty roll of allies, strengthened as they are by the Latin, *perhaps by other versions*;" what can this expression of doubt mean? Surely critics may know *something* of versions in languages with which they are not acquainted; I have great reliance on what can be learned from Schwartz as to the Egyptian versions, and the collation of the Armenian made for me by Dr. Rieu is I fully believe trustworthy. But there are places, such as the insertion or omission of *clauses* or *important words*, as to which I can be myself as certain in Memphitic, Thebaic, Armenian or Ethiopic, as I can in more familiar tongues, Greek, Latin, Syriac or Gothic. For all purposes of comparative criticism I am surely not limited by the extent of my own personal studies.

The principal portion of Mr. Scrivener's volume is occupied with the text of the Codex Augiensis. Then follows his collation of thirty-four MSS.; in both these parts of the work there is the same close and painstaking accuracy which were exhibited in his former volume. The notation of MSS. now found, is even more difficult to follow than was that of the volume of various readings to the Gospels. For not only are previously known MSS. newly designated, but the use of *different* references for the same MS. in various parts adds to the tax on the memory. And some of these MSS. are of the very kind which tell against Mr. Scrivener's theories; this makes his testimony to their readings all the more valuable. The minuteness of collation even extending to *very slight* orthographic variations is quite remarkable.

<sup>1</sup> "The text [of the Peshito] may have been altered and corrupted between the first or second and the fifth centuries. This is all that Dr. Tregelles has supposed, though Mr. Scrivener assails him with unseemly violence, as if he had represented the vulgar text as a 'wretched forgery.' Mr. Scrivener's rashness is no less remarkable in calling this a 'novel hypothesis,' when in fact it is at least as old as Griesbach. . . . There is neither evidence nor internal probability against the supposition that the old Syriac version was revised into its present form . . . in the fourth or even third century, to make it accord with Greek MSS. then current at Antioch, Edessa or Nisibis: and without some such supposition the Syriac text must remain an inexplicable phenomenon, unless we bring the Greek and Latin texts into conformity with it by contradicting the full and clear evidence which we do possess respecting them. All that we have now said might have been alleged before the Curetonian Syriac was discovered: the case is surely strengthened in a high degree by the appearance (in a MS. assigned to the fifth century) of a Syriac version of the Gospels, bearing clear marks of the highest antiquity in its manifest errors as well as in its choicest readings. The appropriation of the name 'Peshito' appears to us wholly unimportant, except for rhetorical purposes." Rev. F. J. A. Hort, in the *Journal of Classical and Sacred Philology*. Feb. 1860, pp. 378—9.

Had my object been to give a detailed account or even a list of the editions of the Greek New Testament, or of separate portions which have appeared in the last three years and a half, I should have here to describe the continued labours of Professor Ellicott on the Epistles of St. Paul, and also the Greek Testament of Dr. Wordsworth, of which three parts have appeared. I must now be content with *mentioning* these, and leaving without special notice others which have no *particular* bearing on the history of the text.<sup>1</sup>

GREEK MSS. OF THE MOST ANCIENT CLASS (p. 152.).  
CODEX SINAITICUS TISCHENDORFII.

It seemed but little to be expected that a MS. should come to light of peculiar antiquity and value, so as to rank, as far as may be judged, *with* or almost with the most precious of known documents.

For this we are indebted to Professor Tischendorf, who obtained, in 1859, from the Convent of Mount Sinai, a MS. of the Greek New Testament, of very great antiquity, which has now passed, through purchase, into the Imperial Library at St. Petersburg. It appears, undoubtedly, to belong to *the fourth century*, and thus its age is contemporaneous with the Vatican MS. itself.

This MS. appears formerly to have contained the Old Testament entire, as well as the New; and it was a portion of this same MS., including part of the Chronicles, and other historical books, and of Jeremiah (in all *forty-three* leaves), that Prof. Tischendorf obtained in 1844, and which he edited in a beautiful lithographed fac-simile in 1846. This fragment, designated *Codex Friderico-Augustanus*, is now in the Library of the University of Leipsic: every thing indicates that its age has not been over-estimated; and thus competent scholars were prepared to value highly the New Testament portion of the same MS. as soon as its discovery was announced.

Indeed, when the first tidings were received from Egypt that such a discovery had been made, it was believed that this New Testament *must* be a portion of the Codex Friderico-Augustanus: for both MSS. stood alone in several peculiar points: both were written in *four* columns on a page; and when Tischendorf stated that the portion which he had now obtained, comprising *all* the Greek New Testament *entire*, part of the Old, and the so-called Epistle of Barnabas, and part of the Shepherd of Hermas, comprehended in the whole 132,000 columnar lines, written on 346 leaves, it was evident at once, that in the number of lines in each page, &c., there was a perfect identity between what had been found in 1844 and what had just been obtained. This conclusion has since been confirmed by Tischendorf's own explicit testimony.

As this MS. is therefore, at least, one of the most important

<sup>1</sup> The following announcement, which has been advertised for some time, deserves insertion: "Preparing for publication *The New Testament in the Original Greek*. The text revised by B. F. Westcott, M.A. and F. J. A. Hort, M.A. Vicar of St. Ippolyts, Herts." Here we may fully expect to see combined, good scholarship, diligence in collecting evidence, and just and discriminating ability in using it and noting its form and bearing.

Biblical documents which the Providence of God has transmitted to us, its *publication* as speedily as possible becomes a matter of the highest concernment to all Biblical scholars: everything ought, therefore, to be done to promote and expedite so desirable a step. For this we shall no doubt be indebted to Prof. Tischendorf, who has already accomplished so much in this department.

But even before such publication can be carried out, the *collation* of the Text of the MS. is highly desirable, belonging as it does to the period anterior to the *systematic* revision and deterioration of the Greek Text, (in which antiquity the Vatican Codex alone can be compared with it); and it is therefore wished that an effort should be made at once *to collate the Text at St. Petersburg.*

In one respect this MS. *stands alone*: it is the only Greek document of the highest antiquity that contains the New Testament entire: its importance, therefore, in the Pastoral Epistles, the latter part of the Epistle to the Hebrews, and the Book of Revelation (portions in which the Codex Vaticanus is now defective), is peculiarly great; and thus full attention *ought* to be given to its testimony in any critical estimate of what were the actual words and sentences written by the inspired authors of the New Testament. And while the *publication* of the Text is of paramount importance, the *collation* of the readings *at once* would be of very great value, especially when it is remembered that in the last twenty years every accessible Greek MS. of any antiquity has been collated with greater care and accuracy than had ever been previously attempted.

It is probable that this MS. may be denoted by the letter  $\Sigma$ : the only published statement respecting its text is that made by the discoverer, who says that it belongs to the same *class* as B: further particulars are looked for with some degree of impatience: there are some conclusions which the readings of this MS., whatever they may be, cannot overturn: others they may confirm, and some they may modify.<sup>1</sup>

<sup>1</sup> From time to time we hear rumours of the discovery of ancient MSS., and there is need to make pretty careful inquiry in order to ascertain the truth. Thus, a couple of years ago there was an announcement both in newspapers and also in literary journals of the discovery of a MS. of the *fourth* century at Athens; on inquiry, this proved to be merely a mistake for *fourteenth*, and even then there was no discovery at all.

The *latest* announcement apparently of a discovery of this kind is the following:—

“*Discovery of an ancient Biblical Manuscript at Mr. Mayer’s Museum of National and Foreign Antiquities and Works of Art.*—In this museum are a great number of Egyptian, Coptic, and Greek manuscripts, written on papyrus, linen, leather, and stone, relating to various subjects, historical, religious, &c.; and Mr. Mayer has entrusted the unrolling of the papyri to the learned Dr. Simonides, so well known throughout Europe for his great proficiency in deciphering ancient writings; and he has already found parts of three leaves of a papyrus scroll containing the 19th chapter of the gospel according to St. Matthew, written in the Greek uncial character, the reading of which will cause a great sensation amongst Bibliopologists, as it sets at rest that long misunderstood part of the 24th verse relating to the passing of a camel through the eye of a needle, which arose from the wrong reading of the Greek text. The state of the manuscript has every appearance, from the form of letter, and other rules used as guides to paleographers, indicating it to belong to the first century after the death of Christ, and consequently older than any other Christian document known to exist.

“As Mr. Mayer is going at once to publish the important discovery in fac-simile of the original text, with an English translation, we hope soon to have an opportunity of recurring to this subject.

“The papyrus was brought from Thebes, in Egypt, by the Rev. Henry Stobart, along

## B. CODEX VATICANUS (pp. 158—166.).

The re-examination of passages in the Codex Vaticanus by the Abbate Rulotta, which was supposed to have been lost (p. 162.), is in the library of Trinity College, Cambridge, amongst Bentley's papers (B. 17. 20.). Tischendorf stated that he had seen it in that library, and it was found on examination to be amongst the letters of that critic; that addressed to him by the Baron de Stosch, who transmitted Rulotta's notes from Rome, is on the conclusion of the extracts. It was naturally supposed that this paper must have been *lost*, from the reference in "Bentley's Correspondence" at the place being made to the volume containing *Mico's collation*, and not to *Rulotta's recomparison*. The value of Rulotta's notes is considerable, for they afford means for checking collations which *may* have followed the readings of a later hand, and not what proceeded from the original writer.

The actual publication of Cardinal Mai's *edition* of the Codex Vaticanus,<sup>1</sup> has, in many respects, increased the knowledge which we have of its readings. Its value, however, is seriously impaired from the want of true editorial care. The whole of the contents of the MS., both in the LXX. version of the Old Testament, and in the original of the New, in five large 4to. volumes, appeared in the spring of 1858. The portions of text in which the Vatican MS. is now defective, were supplied from other sources; and so, too, were some of those places in which this Codex does not, in the parts extant, recognise sentences found in the common text. 1 John v. 7. thus is inserted; but (as in the other cases) marked as an addition: in this place, indeed, there is a special note, which Mai concludes

with many others, part of which he sold to the British Museum, some of which have since been published; but the lukewarmness displayed by the trustees of that great national institution, and the long delay of their decision in securing the remaining portion he had brought to England, induced Mr. Stobart to offer them to Mr. Mayer, who, seeing their value, at once purchased them to add to his already extensive library, and now Liverpool will have the pride and glory of possessing this invaluable Biblical document.

"During Easter week the rooms of the Museum were opened to the public free, when 2,250 persons availed themselves of the privilege of examining their contents, and appeared to be much interested in what they saw, and conducted themselves with great propriety and order."

This appeared in two different Liverpool papers of May 3, 1860. To some the name of "Simonides, so well known throughout Europe," will suggest a great deal; though to many it may only indicate some sort of indefinite or infallible authority that he may possess in paleographic researches. (The mention of "Biblioplists" is amusing.)

By a private communication I am informed "that the fragments are at present in Dr. Simonides' hands," [how did they *first* get there?] that "the various reading mentioned is *καμιλον* as in the Dublin Codex Z" [which, however, *really* reads *καμηλον*, as I brought to light chemically]; "there are many other variations also from Stephen's Greek Text, as might be expected. But what will interest you more is that Mr. Mayer has reason to believe that other fragments of the Greek New Testament will be discovered. He has other papyrus rolls from the very same stock, which have not yet been examined." Certainly this *a priori* judgment respecting the contents of unexamined papyri is remarkable: it seems as if ancient MSS., whether of Uranius, Hermas, or the Greek New Testament, might be produced to order. What caused *Simonides* to have anything to do with these MSS? Are these some of those which he offered for sale at the British Museum?

<sup>1</sup> "Ἡ παλαια καὶ ἡ καινὴ Διαθήκη. Vetus et Novum Testamentum ex antiquissimo Codice Vaticano. Edidit Angelus Maius, S. R. E. Card. Romæ MDCCCLVII. apud Josephum Spithöver." 5 vols. 4to. (vol. 5. the N. Test.).

thus : — “De Johannæi testimonii authentiâ non disputo, quia jamdiu sacri critici omnia pro hac veritate argumenta protulerunt. Ceteroquin discipuli testimonio non indigemus, qui magistri voce satis erudimur, *baptizate in nomine patris et filii et spiritus sancti.*”

Before this edition itself appeared, a prospectus was issued in 1857, which is now prefixed to the preface<sup>1</sup> of the published work. “It assumes the form of a letter from *Carolus Vercellone, sodalis Barnabites*, dated *Romæ . . . IV. kal. Julias, MDCCCLVII.*, and gives a detailed account of the method in which the ‘edition’ has been prepared. This, as Vercellone naïvely remarks, was ‘strange and almost incredible,’ and others will, probably, extend to the whole work the wonder which he reserves for the manner in which it was first undertaken. It appears that in the year 1828, . . . Angelo Mai, although ‘involved in other countless cares and duties, resolved to print an edition of the Greek Bible according to the authority of the Vatican MS., to satisfy the wishes of the learned, and remove an occasion of cavils (*calumniarum*).’ Whether he was justified in undertaking such a work, when he could only bestow upon it ‘stolen hours,’ those who have laboured upon Greek MSS. may decide. However this may be, the five volumes were printed in 1838. But after this was done, the editor became aware, it is said, that his edition was inaccurate (*non satis accurata*). Nor was this to be wondered at. He gave the printers nothing more than ‘a fair copy of the Sixtine text ;’ and then introduced into the proof sheets the various readings of the MS. The sheets were then returned to the printer, ‘by whom the readings of the MS. added by a pen were placed in the text, or at least in the margin’ (*a quo sc. librario, codicis lectiones ibidem calamo adscriptæ in textum aut saltem in marginales notas referebantur*). Hence arose a natural confusion between the printed and written texts, which rendered an entire revision of the work absolutely necessary. For this purpose ‘an excellent reader’ was engaged, who read aloud Mai’s printed text, while the editor himself followed the MS. carefully, and noted down in his own copy the errors which he detected. It is obvious that such a revision might leave much still uncorrected, and Vercellone admits, that in spite of all the care which was used, slight errors still remain (*nonnihil adhuc limandum superesse*). At any rate, the result proved the necessity of the collation. No less than a hundred pages were cancelled ; and afterwards when Vercellone undertook the publication, the corrections and ‘select passages’ were compared with the MS. by Prof. Spezi, though Vercellone is silent as to the result of his labours. . . .

“The edition remained in this state printed and partially corrected at the death of Cardinal Mai in 1854. Fresh delays were interposed ; but at length in the May of [1857] Cardinal Altieri, one of Mai’s executors, entrusted the task of publishing it to Vercellone, who has at least discharged his office with zeal and despatch. But it were to

<sup>1</sup> In the Preface as found amongst Card. Mai’s papers, he says that while the Pope was at Gaeta, he gave permission to him to publish the work. “Pius IX quem Deus sospitem diu servet, in ipso Caietæ secessu, consulto etiam Aloisio Lambruschino Cardinali tunc Bibliothecario, mihi annuebat, ut editionem, si vellem, in lucem protraherem. Hæc aio tanquam historica.”

be wished that the undertaking had been worthy of its object and its author. As it is, unless the execution be far better than the plan, the work will add something to the critic's stores, but nothing to the reputation of those who have directed it. . . . The method in which the work was undertaken almost precluded the possibility of final accuracy. . . . To the last, according to some, Cardinal Mai was 'alarmed by the difficulty of the task' which he had undertaken, and shrank from writing the Prolegomena, in which he intended, amongst other things, to vindicate the plan which he had followed."<sup>1</sup>

The actual work on its publication was found to be just what Vercellone's anticipative statement had indicated. In every part, almost, want of any real editorial care was manifest. At the end of the New Testament was subjoined a list of places in which Birch's collation was said to be incorrect; but this list is itself by no means accurate either in what it states, or in what it does not indicate. The editor informs us, that Cardinal Mai was so little satisfied with the work that he projected a more correct and less magnificent edition of the New Testament, the appearance of which he promises<sup>2</sup>, or at least gives reason to expect (tom. v. 499.).

But though the edition of Mai was by no means what it ought to have been, there is no ground for supposing that the text was ever *purposely* altered without intimation being given; although from the peculiar mode adopted in the preparation, readings of the common text stand as if they were so found in the Vatican MS. itself. It is a *contribution*, and nothing more, to our acquaintance with the Vatican readings. By means of the published collations — that made for Bentley, and that of Birch — and the unpublished collation of Bartolucci, and the notes of Rulotta, we are able to check the work of Mai; and this, too, enables us frequently to form a judgment between the collators where they differ from one another. Even if we had not the opportunity of comparing the marginal notes in this edition which relate to the corrections by various hands with those of Rulotta, we might feel pretty confident that the person employed by Mai had *repeatedly* taken the older writing for the more recent, and vice versâ; and that the older readings much oftener remain unnoticed. For in the Book of Acts, where an older and a later notation of sections is found, the *later* alone is given, while the earlier is only referred to in the Preface, as having been accidentally omitted.

The second *Roman* edition<sup>3</sup> of the Vatican text of the New Testa-

<sup>1</sup> The Rev. Brooke Foss Westcott, in the *Journal of Classical and Sacred Philology*, No. xi. Cambridge, 1858.

<sup>2</sup> There was a reprint published in London of the New Testament of Card. Mai's edition; this would have had much value, if the comparison had been given of the previous collations of the Vatican MS.; but those by whom it was planned did not think fit to delay their reprint or to be at the trouble of adding what would have been useful. As it is, this reprint has no recommendation except in its lower price, and in that and in every other respect, it may be considered to be superseded by the second Roman edition of 1859. It is not for the furtherance of Biblical studies when hurried reprints are issued just to meet the market, when the smallest delay and hardly any expense, would ensure to an edition a permanent value.

<sup>3</sup> "Ἡ καινὴ Διαθήκη. Novum Testamentum ex Vetustissimo codice Vaticano secundis curis editum Studio Angeli Maii, S. R. E. Card. Romæ, anno MDCCCLIX, apud Josephum Spithöver."

ment appeared in an 8vo. volume in 1859. This too was edited by Vercellone, who, however, seems to intimate that it was completed at press before Mai's death.<sup>1</sup> It is then at least strange that the many corrections furnished by this second edition did not appear in the table of errata to the fifth volume of the former.

In comparing this edition, and that which preceded it, with Bentley, Birch, Bartolucci and Rulotta, it is abundantly evident how much more accurate is this than the former, and how much more carefully the readings of the earlier and the later hands are distinguished. At times, indeed, by oversight apparently, corrections and notes previously given are here omitted, but such cases are rare, and this edition, though not immaculate, is far freer from misprints. For convenience of reference to the MS. itself, the pagination of the archetype is given throughout in the margin. Such omissions as the older notation in the Acts of the Apostles are here supplied. And in the preface it is distinctly promised that every facility would be given to the undertaking of a fac-simile edition of the MS. itself; an object *still* most desirable, and in no degree rendered needless by the appearance of the two printed editions professedly following its text. In the second edition words and sentences not in the Vatican MS. have been supplied between obelisks, an arrangement which has evidently in some places led to confusion.<sup>2</sup>

In Cardinal Mai's larger edition is given a fac-simile of a whole page of the Old Testament and of one column of the New; the former of these exhibits the accents, &c., as added by a later hand, which are not inserted in the other; but in each of them the letters appear to be drawn with too coarse a stroke.

### T. CODEX BORGIANUS (p. 180.).

The Borgan fragments at Rome, besides the leaves edited by Giorgi which contain part of St. John, comprise also a portion of

<sup>1</sup> De nova paranda editione cogitare cœpit, sed morte præoccupatus nonnisi Novum Testamentum secundis curis recognitum typis impressum reliquit." (Præf. p. iii.) Perhaps however, Vercellone only means that the printing had been *begun* prior to Mai's death: in fact, the first four sheets of the book are printed in *whole sheets*, while the rest of the book is printed in *half sheets*, one of which is folded inside the other; this *may* point out where there was a break in the printing.

<sup>2</sup> There has recently appeared, "Ἡ καινὴ Διαθήκη. The Greek Testament, from Cardinal Mai's edition of the Vatican Bible, with notes chiefly philological and exegetical; a harmony of the Gospels, chronological table, &c., by Robert Ornsby, M.A., Professor of Greek and Latin Literature in the Catholic University of Ireland, and formerly Fellow of Trinity College Oxford," Dublin, 1860. This edition is preceded by a "Letter of Approbation" from Dr. Cullen, R. C. Archbp. of Dublin: it is based on the *first* of Card. Mai's editions, and its object is said to be to furnish "an edition of the Greek Testament with notes, such as can safely be placed in the hands of Catholic youth." The notes, which in general are but few and short, are often, as may be expected, devoted to the enforcement of the Tridentine dogmas; e.g. on Acts xiii. 2. "λεितουργούντων, ministrantibus Vulg., implies the divine service, of which the principal part consists in the oblation of the unbloody sacrifice of the new law." The additions made by Mai to the Vatican text are found in this edition, and also not a few passages are given in the inner margin, as they are read in some other Greek copies in accordance with the Vulgate. The editor has much more to say on 1 John v. 7. than Cardinal Mai had; after stating the difficulties of the case, and the paucity of authorities, he enunciates the conclusion that, "such difficulties . . . must always to us be sufficiently disposed of by the authority of the Council of Trent."

St. Luke's gospel, xxii. 20.—xxiii. 20. This fact is mentioned by Zoega in his "Catalogus Codicum Coptiorum manuscriptorum qui in Museo Borgiano Velitris asservantur" (Romæ MDCCCX.), p. 184. On drawing the attention of Dean Alford to the existence of this portion of the MS. he saw that it was of importance to procure its readings, and he thus states the result: "My brother, Bradley H. Alford, B.A., scholar of Trinity College, Cambridge, happening to be at Rome was fortunate to obtain permission to collate this ancient fragment, and has sent me the collation from which the readings are now first published." (Gr. Test. vol. i. ed. 4. Proleg. 108.) We thus know that T does *not* contain Luke xxii. 42, 43, either in Greek or in Thebaic.

The part of this MS. that was published by Giorgi had also been collated by Birch, who gives the result of his examination in his *Variae Lectiones*; they differ occasionally; and it seems not unlikely that Giorgi may have made slight oversights in his transcript.

The fragments published by Woide may be regarded as parts of this *same* MS., and not merely as belonging to a similar document. For through oversight, it was omitted to be stated that Woide's Fragments do contain part of St. John (viii. 33—42.), and this follows on from the last leaf of the Borgian fragments; the concluding Greek text of which is answered by the *Thebaic* page of Woide. I had noted this in my copies of the respective books many years ago, though it slipped my memory when I wrote the above description. Professor Tischendorf has very properly pointed out my oversight.

#### R. CODEX NITRIENSIS (pp. 183, 4.).

Professor Tischendorf's edition of the text of this MS. appeared in the beginning of 1857. He says of his work on it, "Investigandi labor haud exiguus erat, præsertim quum cælum multo sæpius nubilum esset quam serenum; . . . nihilominus contigit ut exceptis paucis unius paginæ versibus, tantum non omnia legerem, nec nisi raro de vera codicis lectione aliqua dubitatio remaneret" (Proleg. xv.). It was in March, 1855, that Professor Tischendorf was engaged in reading and copying this manuscript, and as his whole stay in England was very limited, he seems to have been unable to give to this palimpsest as much *time* as was absolutely needful in order to obtain its readings with certainty; indeed it seems very doubtful if it *could* be read in London in all its parts, except in the *very clearest* light. In giving, therefore, a specification of certain places in which Prof. Tischendorf has edited the text without precise accuracy, it is not intended to detract from his labours, but simply to give the result of an examination made again, and that too in a better light. Luke i. 77. ἀμαρῶν ἡμῶν (not αὐτῶν). v. 36. καινὸ | . . . ἰξῆται και (and not και | . . . v. σχιζει και). viii. 5. ἐπι (not παρὰ) before ἡν ὁδόν, 29 φυλαττομενος (and not -σσ-). x. 7. εἶπεν is found in the MS. after αὐτῶν (written thus εἰτῇ). xi. 12. thus in the MS. δώσει αὐτῷ ἡ | εἰ ὡν αἰήσει | thus without even one letter absolutely illegible. 15. εἶπαν (not εἶπον); ο is seen through the vellum from the other side under the α. 17. ἐπὶ οἶκον (not ἐπ' οἶκ.). xii. 48. ἀπ' (not παρ')

before *αῖλον*. 49. *ἐπι\** before *ἡν γην*. xv. 14. *ισχυρος\*\**. xviii. 7. *μακροθυμῶ* (i.e. *-μων*) apparently. 10. *ὁ εἰς*. xix. 4. *προδραμων* (not *προσδρ.*). 48. *ἡυρισκον*. xx. 42. *thus*, and *thus* divided *χῖ υἱόν δαδ εἰ | ναι · αῖλος γαρ |* (not *καὶ αῖλος*). These points relate to readings which would be cited from the MS. There are a good many particulars in which the orthography and contractions might be corrected; also several places in which the defects of the MS. (at the beginnings or ends of lines for instance) might be more exactly given, or in which the notation of sections in the margin might be filled up. In several places the printed edition does not agree with the MS. as to the distribution of lines, and that too in passages of no *special* obscurity to the eye, so that in such places it seems as though there must have been some confusion in *printing* from Prof. Tischendorf's transcript. It is only those who have begun to have some experience in the execution of what are called fac-simile editions, who are at all aware of the new sources of error which are likely to exert their influence.<sup>1</sup>

<sup>1</sup> So great is the obligation to Professor Tischendorf on the part of all who value textual criticism, that it is specially a cause for regret to have in any way to *answer* any statements of his, or to show that he has made such statements under any misapprehension. But, in connection with these Nitrian Fragments and with what I mentioned above (p. 184.) as to my intention of publishing them, it is almost needful to speak of the attack made on me by Professor Tischendorf; this appeared prefixed to the third part of his Greek Testament (dated April, 1857), and it now is embodied in the *Prolegomena* (pp. cxvii. seq.). He appears to believe that I made a misstatement when I said that I had communicated to him my intention of publishing this palimpsest. He refers to the correspondence that passed between us when he was in England in March, 1855; and he quotes amongst other letters one from me dated March 31, in that year: "Il faut que je vous dis que le palimpseste dans le Mus. Brit. est le MS. que j'ai eu l'intention de publier il y a quelques années, comme je vous ai écrit en 1853." (!!) . . . To this he subjoins: "*Ad hæc ego nihil respondi.*" Now I make no pretence to infallibility, and I wrote that letter in the full belief that I had then (*and still have*), that in 1853 I did write to Professor Tischendorf, that finding that Mr. (now Dr.) Cureton was not going to publish the MS. I intended to do it; but, *if I had been mistaken*, surely Professor Tischendorf might have set me right, instead of abstaining from making any remark on my statement; he allowed me (if mistaken) to continue in my mistake, and in the belief that he agreed with me about the point of fact now disputed. It is true that to my letter of March 31, 1855, I had no *immediate* reply, but to the inquiry which is contained: "Vaudra-t-il mieux qu'il y aura ce MS. publié en deux éditions; la mienne séparée, et la votre avec des autres monumens?" (to which he subjoins the words "*ad hæc ego nihil respondi*") I had a pretty long answer dated Leipzig, 2 Nov. 1855; and this I think that Professor Tischendorf must have forgotten; though as to my having written to him in 1853, or not, he says not a word: of course, therefore, I supposed that he assented to what I had said. Now even in the beginning of 1857 (Jan. 14.), Professor Tischendorf wrote to me about a great many subjects, and amongst others *about these very fragments*, about his forthcoming edition, and asking if I were also going to publish it; and yet not a word about any mistake or misstatement that I had made: indeed the *tone* was not that of one who had been misrepresented by me: in acknowledging a mistake that I had pointed out to him, he says in this letter: "Des erreurs de cette sorte nous rapellent bien que nous ne sommes pas infallibles. La collation du même MS. [Codex Augiensis] faite de la main de votre fameux R. Bentley m'a prouvée la même chose. Recevez encore mes remerciemens d'avoir bien voulu m'indiquer la faute; vous m'obligerez toujours de faire de même." It is a cause for surprise that *three months afterwards* the attack on me was written, and grounded on a letter of *two years anterior*. I first saw it at Geneva in July 1857, and I could only feel that some hallucination had come over his mind since the preceding January.

I might perhaps have given forth a detailed *answer* to what Prof. Tischendorf said about me in connexion with this MS. and the Codex Claromontanus; but Prof. Rilliat of Geneva and Prof. W. Dindorf of Leipsic assured me in the strongest manner that as far as the continent is concerned it was not called for. I hope that Prof. Tischendorf may see that I have not calumniated him, or spoken disparagingly of him, and that *even if* I made a mistake in what I said that I had written to him in 1853, he allowed me to remain in the supposition that he agreed with me as to its correctness. Those who profit so much by

## SMALL NITRIAN FRAGMENTS (p. 184.).

Tischendorf (who designates these fragments N<sup>b</sup>) has given them a place in the same volume in which R. appeared: in his Greek New Testament he notes, that in the printed edition *καὶ* (John xvi. 8.) is omitted before *ελθων*, though legible in the MS. He might have added that *περι* at the beginning of verse 9. is found in the MS.; and in verse 19. after *εγὼ* there follows *οὐν α ἰς οτι η* (in the same line.) But the MS. requires a clear sky, and not one remarkably cloudy, if it is correctly read at all; and as the MS. is doubly a palimpsest, it is all the more difficult to decipher the *twice buried* Greek writing.

## D (of the Epistles). CODEX CLAROMONTANUS (p. 190—3.).

To this *history* (given p. 192.) of the printed edition of this MS., it may be proper now to add, that when my examination of every point in this MS. had been mentioned in writing to Tischendorf, he replied, July 25, 1849: — “Quant au Codex Claromontanus, j’ai bien depuis 1840 l’intention de le publier en grec et latin. J’en ai pris une copie bien exacte; j’en ai même parlé à plusieurs éditeurs mais rien n’est encore arrêté. *Comment si nous le ferions ensemble?*” *And on this proposal I acted:* every correction of different hands noted by Tischendorf in his Greek New Testament of 1849, did I compare in the following year with the MS. itself; all variations were specially noted; and then I went over them at Leipsic, with his transcript and notes, marking out for him all variations and corrections. I executed the labour of all this; and the whole was put into his hands to use for the forthcoming edition, for which also I had made the fac-simile tracing of two pages. It was therefore rather surprising to see that I was blamed for mentioning that I had anything to do with this edition, my connection with which was first proposed by Tischendorf himself. To those who use the edition it may be a satisfaction to know that the immense number of corrections in the Greek text from various hands, have all been gone over by more than one collator of some experience; those too, who find that the citations from it in Tischendorf’s Greek Testament of 1849 differ so often, may be glad to find that they were all compared, both with my collation of the MS., and with the MS. itself. It is satisfactory to know, that after this, Tischendorf recompared such points with the MS. at Paris. I had no means of knowing how much use Tischendorf made of my notes and papers, but they were communicated to him, and he had for weeks the full *opportunity* of using, not only my collations, but also the results of the comparison of our several collations of the same MSS. How useful such comparisons were to me, I must always thankfully avow. — [In page 192, last line of *text*, read “thoroughly *Western*.”]

Prof. Tischendorf’s services to sacred criticism can bear a great deal from him, though all unpleasant feeling should be deprecated. I wish to acknowledge in every proper time, manner, and place, the importance of what he has discovered and what he has executed.

Later Uncial MSS. of special importance (p. 194.).

Amongst these documents a very high place belongs to the fragments (Ξ) to which attention has been but recently directed, of which some account may thus be given : —

### Ξ. CODEX ZACYNTHIUS.

On the 11th of August, 1858, I received a letter from Dr. Paul de Lagarde of Berlin, informing me that a Palimpsest MS., hitherto unused, containing a considerable portion of St. Luke's Gospel, with a Catena, was in the Library of the British and Foreign Bible Society.

After a little more correspondence with Dr. de Lagarde, and with the officers of the Institution, I went to London, and inspected the MS., which is noted in the Catalogue, and on the back, "24, *Greek Evangelisterium. Parchment*" (regard being had in this to the *later writing only*). It had been (I found) brought to Dr. de Lagarde's notice by Mr. Knolleke, one of the Foreign Secretaries of the Society. Even on a cursory examination, the value of the MS. appeared to be great; but as in many parts it was illegible, except in a very good light, and as it would take a considerable time to decipher the Biblical portion, I made application to the Committee, through the Rev. John Mee, one of the Secretaries, for permission to use the MS. at my own abode. This was kindly granted me, and thus I have been able to collate the MS., and to prepare the portion containing the text of St. Luke for publication, with a fac-simile of the entire page, text and catena.<sup>1</sup>

The book in its present form is of a quarto or small folio size (the leaves measure 11 by 7 inches), and consists of 176 folios (to which I have affixed *Arabic* numbers, as there was previously no pagination), folded in twenty-two quires, each of which is marked in Greek numerals, on the upper corner of the first page. The later writing is a Greek Lectionary from the Four Gospels, and belongs, I suppose, to the thirteenth century. The vellum is generally coarse, and a few of the leaves are torn.

In the beginning there is a piece of paper stuck inside the cover, with this writing, *Μνημόσυνον σεβάσματος τοῦ Ἰππέος Ἀντωνίου Κόμητος*. 1820. (*sic.*) Then, below in pencil, "*Il Principe Comuto, Zante.*" Then in ink, "*Presented by General Macaulay, November 6, 1821.*" This MS. seems, therefore, to have been given in 1820 to the late General Macaulay (brother of the late Zachary Macaulay, uncle therefore of the late Lord Macaulay), when he visited Zante to investigate the condition of slavery in that and other of the Greek islands, and to have been transferred by him in the following year to its present possessors. There is, I suppose, no trace of its history prior to its having been then in Zante.

<sup>1</sup> The MS. has been returned to the Library of the British and Foreign Bible Society for more than a year.

The older writing must have been part of a volume of large folio size (14 by 11 inches); for the leaves are now folded across, the later writing running the other way; it consists of eighty-six leaves, and three half leaves, two of which are *sewn together* to make part of one of the modern quires, and one folio of the later writing (173) is supplied by paper. These leaves are of course now intermixed; but for convenience sake, if ever the book is bound with reference to the ancient writing, I have marked the folios *with Roman numerals* from i. to lxxxix. Folio i. begins with (apparently) part of a prologue to the Catena, accompanying the text Χρῆδετον ἐντύγχανοντατῆδε . . . ending in line 21, *τανοήματα*. The verso of that leaf, and folio ii., contain the *κεφάλαια* of St. Luke's Gospel. The TEXT of large portions of St. Luke, from the beginning of the Gospel to chap. xi. 33, is accompanied by *large* Patristic extracts, occupying often the greater part, and at times, the whole of the page. The *Text* is in round full well-formed Uncial letters, such as I should have had no difficulty in ascribing to the *sixth* century, were it not that the Catena of the same age has the round letters (ΕΘΟΟ) so *cramped* as to make me believe that it belongs to the *eighth* century.

There are several notations of *sections* in the book; the ordinary *κεφάλαια* or *τίτλοι* (with the heading either at the top of the page or directly above the text), also *numbers* which appear to refer to sections in the Catena: these run up to 100 (ρ), and then begin again; and besides these, this MS., contains also the *same chapters as the Vatican MS. similarly numbered*. This notation is sometimes in the margin in large Greek letters, and sometimes close to the text, and occasionally in both places. To this Vatican notation there is commonly prefixed the letter Ψ, large and formed like a cross. The only other document in which I have ever seen this *Capitulatio Vaticana* is the Vatican Codex itself; nor do I know of its being found elsewhere. It is at least a peculiar feature in this palimpsest. Occasionally the same portion of Scripture occurs more than once, when accompanied by a different Patristic extract.

As a specimen of the *readings* of Ξ, I will give those differing from the common text of the beginning of St. Luke's gospel as far as chap. ii. 4., being the portion in which I was made acquainted with this palimpsest too late for me to give the references to Ξ in my Greek Testament. I add in each case a reference to a few of the more important MSS. with which Ξ accords in the readings cited. Luke i. 5. *om.* του before βασιλ. [BRL] *om.* ἡ before γυνή [BCD] γυν. αὐτῷ [BCDL]. 7. ην ἡ Ελισ. [(B)DL]. (*lacuna* ver. 10-18 *fin.*) 20. πλησθησονται [D]. 21. ἐν τῷ ναῷ αὐτοῦ [BL]. (*lacuna* ver. 24-27 *ανδρ.*) 28. *om.* ὁ ἀγγελος [BL]. (*lacuna* ver. 28 *ειπεν*—Μη φοβ. ver. 30. & ver. 33 *init.*—35 *fin.*) 36. συνειληφεν [BL].—γῆρει [ABCDL]. 37. του θεου [BDL], 41. τον ασπ. της Μαρ. ἡ Ελισ. [BC\*DL]. 42. κραυγῇ μεγ. [BL]. 44. ἐν ἀγαλλ. το βρεφ. (*as rec.* with BC\*DL) 50. εἰς γενεὰς καὶ γενεὰς [BC\*L]. 53. ὡς μῆνας [BL]. 59. τῇ ἡμ. τῇ σγδ. [BCDL]. 61. *ειπαν* [DL]. 61. ἐκ της συγγενειας [ABC\*L]. 62. οτι αν θελοι. 63. *om.* το before ονομα [B\*L]. 66 ταις καρδιαις [DL]. (*lacuna* ver. 66. και χειρ—

77 *init.*). chap. ii. 1. *om.* δε [A].—του απογραφ. [L]. 2. Κυρηνου *ut vid.* 3. εαυτου πολιν [BDL]. 4. Ναζαρετ [BL].

These examples will suffice to show those who have any acquaintance with Biblical Criticism what is the character of the readings of  $\Xi$ , and how great the affinity which it bears to the *very best* codices. It sustains the same character *throughout*, as will be seen when its readings are examined.<sup>1</sup>

The MS. is often very difficult to read, but I believe that by examining in different lights, and using every clear day for about *four months*, I have at last succeeded in reading and noting every letter in the text of St. Luke: in the atmosphere of London, there is much that I could never, I believe, have read. No chemical means have been taken for restoring the ancient writing: if this step be needful, the parts requiring it most are those nearly buried in the binding; perhaps the smaller Patristic writing will not be all read without such restoration.

The following nine Ecclesiastical writers are cited by name at the head of the pages, as the authors of the extracts in the Catena:—“The Holy John [CHRYSOSTOM] Bp. of Constantinople,” *four times*. ORIGEN, *eight times*. EUSEBIUS, *once*. “ISIDORE, Presbyter, of Pelusium,” *once*. “VICTOR, Presbyter,” *twice*. “The Holy BASIL,” *three times*. “The Holy CYRIL,” *thirty-nine times*. “The Holy TITUS,” *nineteen times*. “The Holy SEVERUS, Abp. of Antioch,” *five times*. The mode in which the scribe has designated these writers may indicate his Ecclesiastical connections. A later hand seems to have deleted with some care the name of *Severus*. I have noticed extracts from Cyril of Alexander in  $\Xi$  identical (though with better readings) with some of those published by Cardinal Mai, in his *Bibliotheca Nova Patrum*, vol. ii., and with the Syriac version of the Homilies of Cyril, recently edited from the Nitrian MSS., by the Rev. Robert Payne Smith of the Bodleian Library. Some of the pages of  $\Xi$  are marked εξ ἀνεπιγραφου; others have no indication of the author of the citation; in such cases there appears to be simply a continuation of the previous quotation: of three folios only the *lower* half is contained in  $\Xi$ . I do not know of any MS. of equal antiquity accompanied by a Catena; in many respects this most valuable palimpsest is worthy of special attention: it is remarkable that it had remained in this country for nearly forty years unread and unused.<sup>2</sup>

The Moscow fragment, mentioned above p. 204., may be compared with  $\Xi$ : both MSS. are in uncial letters accompanied by a Catena; though  $\Xi$  differs in having the Catena also in uncial letters.

<sup>1</sup> They are inserted in Dean Alford's Gr. Test. vol. i. ed. 4., as well as in the forthcoming part of my Gr. Test.

<sup>2</sup> Besides the *collation* of this MS. I have prepared the text for a fac-simile edition, all of which is now in type, so that it is nearly ready for publication. Codex Zacynthius ( $\Xi$ ): containing parts of St. Luke's Gospel, deciphered, transcribed, and edited, line for line, with the Palimpsest fragments, by S. P. Tregelles, LL.D. with a lithographed fac-simile of the text and catena of an entire page. Printed with the Alexandrian types, kindly lent for the purpose, by the trustees of the British Museum. London: Samuel Bagster and Sons. 15 Paternoster Row.

But in goodness and character of text they are remarkably alike, indeed it is extraordinary that so small a portion of text as the Moscow fragments, should exhibit so many excellent readings as those found in John xx. Mathæi's edition of these fragments is contained in the vol. of his larger Greek Testament containing the Epistles to the Thessalonians and to Timothy (Riga, 1785) pp. 258—260. The fac-simile appeared in the volume containing the Apocalypse.<sup>1</sup>

From these fragments of different ages, and from X of a still later age, it seems as if there were grounds for believing that in certain MSS. with Catenæ, the older readings—readings found in documents more ancient even than the writers cited in such Catenæ—were preserved in such documents even where in general they had ceased to be common. For all study connected with Catenæ the uncial Catena in  $\Xi$  appears to stand alone.

#### F. CODEx AUGIENSIS (pp. 197—9.).

The text both Greek and Latin of this valuable MS. has now been published by the Rev. F. H. SCRIVENER, with a photographed fac-simile of one page, and a comparison of the readings of the Greek text of the Codex Boernerianus at the foot of each page.<sup>2</sup> As this is one of the most valuable and important Biblical MSS. which we possess in this country, Mr. Scrivener has rendered good service by thus making its text accessible letter for letter; the ordinary Greek and Latin types are used, and Mr. Scrivener seems to have taken the utmost care to ensure the accuracy of his work.

The marginal note in this MS. referred to above (p. 198. *foot note*) in which Tischendorf read "Cumianus *Rabani*," but which Mr. Hort cites as "Cumianus *Fota in*," is given by Mr. Scrivener (p. xxv. note 2) "Cumianus *habet in*."

#### Γ AND Δ OF THE GOSPELS (p. 203.).

These MSS. brought to Europe by Tischendorf are now added to the stores of the Bodleian Library. The *occasional* occurrence of the postscripted iota in Δ may be noticed as a *fact* rare enough in uncial Biblical documents: in Δ this is sometimes found, and *once* I noticed it in U.

#### Θ. FRAGMENTUM TISCHENDORFIANUM (p. 204.).

Two very small pieces of this MS. were also obtained by Tischendorf in 1853; they contain together *ten lines*; see *Anecdota Sacra*, p. 12. No. 3., and *Monumenta Sacra*, vol. ii. (1857) p. xxxvi., where the text is given, p. 321.

<sup>1</sup> The Moscow Fragments will be added, I intend, to my edition of  $\Xi$ .

<sup>2</sup> An exact transcript of the Codex Augiensis, a Græco-Latin Manuscript of St. Paul's Epistles, deposited in the library of Trinity College, Cambridge. To which is added a full collection of fifty manuscripts, containing various portions of the Greek New Testament in the libraries of Parham, Leicester, Oxford, Lambeth, the British Museum, &c., with a critical Introduction by the Rev. Frederick Henry Scrivener, M.A. Cambridge, 1859.

## B OF THE APOCALYPSE (p. 206.).

This MS. is used by Cardinal Mai for the text of the Book of Revelation in his edition of the New Testament from the Vatican MS.

## CODEx LEICESTRENSIS (p. 210—11.).

This MS. is one of those the collation of which throughout has been given with great care by the Rev. F. H. Scrivener in his volume which contains the Codex Augiensis. There is also a facsimile of part of a page, and a very good and clear description of the MS. itself.

## 38. OF THE APOCALYPSE (p. 211.).

The readings of this MS. may now be known as much more certain than they were through Birch's collation; for Mr. Bradley H. Alford collated it at Rome in 1859, and to his brother, the Dean of Canterbury, I am indebted for the use of the collation so made.

## CODEx TISCHENDORFII ACTORUM (p. 211.).

A collation of this excellent MS. is given by Mr. Scrivener, who quite agrees with me as to the need that existed for a revision of that which Tischendorf had published in his *Anecdota*. Mr. Scrivener points out that its date is really 1044; it is expressed in the MS. thus  $\bar{\epsilon} \phi \bar{\nu} \beta$ , but the stroke between  $\nu$  and  $\beta$  should not be taken for iota, and thus we obtain 6552 = A.D. 1044; the number of the indiction being 12 for that year (as stated in the subscription) is decisive against 1054, when the indiction was 7 as Mr. Scrivener has shown. He bears a high testimony to the value of this MS. "This copy contains only the Acts of the Apostles in a mutilated condition, but it is unquestionably the most valuable cursive MS. of that book yet known." I ought to have pointed out above that this MS., if it did not once contain the Catholic Epistles as a collection, had at least that of James; for the *κεφαλαια* of that epistle are on a leaf evidently part of the MS. itself, which was loose when it came to England the first time and was in my possession, but which now is bound into the volume in the British Museum. "61" may be conveniently used as the reference for this MS. as that number is now unappropriated, through Scrivener having identified the unknown MS. *Hal.* with 111 of the Acts (Cantab. Mm. 6, 9.); see his collations p. xxxvi.

Several other MSS. might be mentioned amongst the more valuable cursives; especially perhaps 157 (Urb. Vat. 2.) of the twelfth century: the Evangelisterium of the early part of the fourteenth century, in the British Museum (Burney, 22.), designated "y," by Scrivener, in his collation of the Gospels: Trin. Coll. Cant. B. x. 16., called "w" in his recent volume (of the early part of the fourteenth century also),

and a MS. at St. Petersburg, called Pet. 2., by Muralt and Tischendorf (vi. 470, in the catalogue of the Imperial Library): the letters in which this MS. is written are described as upright, large, and simple cursives.

#### CODEx OTTOBONIANUS (p. 217. 356.).

From Mr. Bradley H. Alford, I learn that there is *nothing* written between the Latin and Greek columns, which in fact stand *near* together; no doubt that I was quite right in the *reading* which I gave (p. 356., *foot-note*) of part of what stands between the columns in the so-called fac-simile; but then these letters seem only to have sprung from the Greek tracing having been begun with the beginnings of the lines, though the paper was afterwards accidentally moved. What appears between the columns is only the commencement of each opposite Greek line.

#### THE CURETONIAN SYRIAC VERSION (p. 267.).

The actual publication of this version by Dr. Cureton, in 1857, has made its text accessible to all who can read Syriac, or even to those who know how to use a literal construing of the text. Its value has been owned by some; while others have depreciated it, and that on the ground especially of not knowing what it is. Thus some reviewers of more zeal than knowledge, and with more pretension than either, laid hold of every mark of antiquity which the Curetonian Syriac displays, as though they disproved its value. Thus this version was stigmatized for omitting the name "Jesus," in Matt. i. 18. But so, according to the testimony of Irenæus it *ought* to be: that venerable Bishop of Lyons says expressly that the Holy Ghost wrote by Matthew *Christ* WITHOUT *Jesus*. Also in chap. v. verses 4 and 5 are transposed:—yes, and we know from the express testimony of Origen and the Eusebian Canons that this is the *right* order. And so we might go on with very many of the omissions or changes from what is found in the common Greek text in which the Curetonian Syriac upholds the readings which we know independently to be ancient; and thus the evidence for their authority is greatly strengthened.

The Curetonian Syriac will henceforth take its place as part of the necessary equipment of all who would enter on critical studies as to the text of the New Testament: those, too, who wish to study the *older* Syriac forms, and who prefer its earlier condition to that of about the tenth century, will find this version to be a valuable aid to them.

Now that the Curetonian Syriac is published, we are able to investigate more points relating to its history and origin. In such inquiries the information which Dr. Cureton has collected and communicated affords most valuable aid.

Thus *this* version was known to the Syriac writer Bar Salibi, Bp. of Amida in the twelfth century; for he mentions peculiarities in its

reading of so marked a kind as almost absolutely to identify the version of which he was speaking with this translation; and when the twofold coincidence of the passage is considered, the identification must be felt as certain. For Bar Salibi speaks of a version in Syriac in which in Matt. i. 8. the three kings (Ahaziah, Joash, and Amaziah) are *inserted*; so there they are in the Curetonian Syriac; this *might* be a mere coincidence, but still the identification would be *probable*. But Bar Salibi goes on to say that though these three kings are inserted in the genealogy, there are afterwards *fourteen* and not seventeen generations specified: here then, there is an inconsistency; and just as Bar Salibi read seven hundred years ago, so do we now. And this twofold accordance has an identifying character: for it is not a mere coincidence of a few cited words, but it is identity in characteristic readings, and that, too, in points which would be hardly likely to be found in the same document.

It has been already noticed (p. 269.) that in St. Matthew's Gospel there are linguistic differences from the others. When this is connected with another part of Bar Salibi's testimony, we find that it has a bearing on a very important and interesting inquiry. For that learned Bishop of Amida says that *this* St. Matthew is "a Syriac copy made from the Hebrew" so that it is at once suggested that the Curetonian text was really formed from the Hebrew or Syro-Chaldaic in which the apostle himself wrote. Even if this be not admitted as a proved fact, it is at least certain that this version was that which the Syriac scholars themselves identified with one formed from St. Matthew's own Hebrew. The student may find much to support this opinion from the examination of the version itself.

If we wish at all to consider the relation which the Syriac St. Matthew bore to the Hebrew or Aramæan, it is illustrated by comparing the Chaldee portions of Daniel and Ezra, with the Syriac version of the Old Testament. The verbal identity might often be striking, but accompanied with frequent variation of terms. In Matt. vi. 11., we know from Jerome, that the Hebrew St. Matthew had מחר where the Greek has ἐπιούσιον. We do *not* find that word here, but we read [ܡܚܪܐ ܕܝܡܢܐ] "CONSTANT of the day,"—(combining σήμερον at the end of the verse.) This might have sprung from the interpretation given to מחר "morrow by morrow," and it may be illustrated by Old Testament passages. Those who think that *if* this version had been made from St. Matthew's Hebrew, we *ought* to find מחר here, forget that a translation is not a verbal transfusion.

#### GOthic VERSION. CODEx ARGENTEUS (p. 301. seq.).

In Uppström's edition of this precious MS., there is a note at Mark i. 20., informing the reader that *ten leaves* are not edited by him from the MS. itself, but from the older editions; the reason of this being, that when the Codex was examined in 1834, by Loebe, it was found that these ten leaves had been abstracted; in 1821 this defect did not exist. In Sweden it was industriously circulated that

the theft had been committed by some Englishman, and under this unpleasant imputation English scholars were laid in that country, though without any evidence, or, indeed, any suggestion *who* the thief had been, or in what part of the fourteen years it was committed.

It is therefore satisfactory to know that the ten leaves have been found, and that too in Sweden. The thief, on his death-bed, took means for putting the ten leaves into Uppström's hands; so that he has since (1857) published them in the same form as his edition, in order that they may be inserted in their places. In reading the whole account as published now by Uppström, no doubt can remain that this Swedish abstractor was himself the inventor of the story by which he charged his own dishonesty on one of our countrymen. They are now restored to their place in the MS. at Upsal. Uppström gives a painful account of his intercourse with this anonymous Swede. "*Piget singula referre, quæ quærenti mihi respondebat, præsertim quam maximam partem ejusmodi sint, ut potius ad occultandam veritatem quam ad patefaciendam excogitata et dicta esse videantur. . . . Deus, cui jam vitæ rationem reddidit, scit quid vere, quid falso dixerit; ego vero opinor, hæc folia ab hoc homine ante hos quinque fere et viginti annos furto ablata fuisse, qua opinione quum me esse profiteor, non possum non habere gratiam ei, etiam mortuo, quod mihi tandem illa reddidit, quæ nullo quoque negotio in omnem posteritatem abolere potuisset, et quamquam facinus ejus abhorreo et detestor, ex intimo tamen corde optavi et opto, ut summus ille rerum opifex potius se clementem quam severum judicem ei præbuerit.*" (Præfat. II. p. v.)

## POSTSCRIPT, Nov. 1, 1860.

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*Notitia editionis Codicis Bibliorum Sinaitici auspiciis Imperatoris Alexandri II. susceptæ. . . . Edidit Ænoth. Frid. Const. Tischendorf, &c. &c. &c. (4to, pp. 124. Leipsic, 1860.)*

THIS descriptive account of the Codex Sinaiticus is of sufficient importance to demand a special notice. Professor Tischendorf gives the history of the discovery of the document, its transmission to St. Petersburg, his own preparations for the publication of its text, together with specimens of its readings, the entire text of certain pages, and a beautifully executed fac-simile. Other codices are also described in the same volume.

The portion of this same MS., containing part of the Old Testament, which Tischendorf procured on his first visit to the monastery of St. Catharine, in May, 1844, was part of that which was found (he states) in a basket with other fragments, destined for the fire by the monks. At the time when he published this part (Codex Frederico-Augustanus) in 1846, and for some years after, he declined to mention *where* it had been found; and once, when conversing on the subject, he said that more still remained, which might at a future time be obtained, if the subject was not too much discussed. However, in 1844, Tischendorf *saw* a great deal more of the same MS. than the part which he obtained; and though he was unable then to procure the rest, he rendered the good service of preserving from destruction the remainder of this precious MS.

When, in 1853, he again visited Mount Sinai, he could, however, neither see the rest of the MS., nor could he find what had become of it. His conjecture was that it had been taken to some part of Europe. And it was not unreasonable that this should have been supposed; for, in 1846, the Russian Archimandrite Porphyrius appears to have seen the same MS., and to have observed especially the New Testament portion of it, and to have noted the character of the text, though the published account of this did not appear till 1856. And a little later, perhaps, Major Macdonald described a very ancient MS. which he had seen at Mount Sinai, containing the New Testament in early uncial characters, which he stated distinctly to be attributed to the 4th century. Major Macdonald also mentioned the manner in which the monks destroyed by fire ancient MSS.

In the early part of 1859, Tischendorf was at Mount Sinai for the third time, having been commissioned by the Russian Emperor, Alexander II., to search out and obtain ancient Greek and Oriental MSS. At this time, he evidently had no idea that the ancient MS., of which he obtained a portion in 1844, comprised any part of the New Testament.

He thus describes his discovery:—

“On the last day of the month of January [1859], I arrived at the monastery of St. Catharine for the third time, and was most kindly received by the Sinaitic brethren. On the 4th of February, when I had already sent one of the servants to fetch camels with which on the 7th, I might return to Egypt, while taking a walk with the steward of the monastery, I was conversing on the subject of the Septuagint version, some copies of which, as edited by me, together with copies of my New Testament, I had brought for the brethren. On our return from the walk, we entered the steward’s dormitory. He said that he, too, had there a copy of the Septuagint, and he placed before my eyes the cloth in which it was wrapped. I opened the cloth, and saw what far surpassed all my hopes; for there were there contained very ample remains of the Codex which I had a good while before declared to be the most ancient of all Greek Codices on vellum that are extant; and amongst these relics, I saw existing not only those that I had taken from the basket in 1844, and other books of the Old Testament, but also (and this is of the highest importance) the whole New Testament, without even the smallest defect, and to this were added the whole of the Epistle of Barnabas, and the former part of the Shepherd [Hermas]. It was impossible for me to conceal the admiration which this caused.” (p. 6.)

He might well speak as he does of the thanksgiving to God which he felt was called for by this discovery, when he examined the MS. in his own chamber, and was thus *fully* aware of its importance and its contents. All the leaves were loose,—many of them were torn into separate parts,—but, when arranged, there was the New Testament complete, and much of the Old. The monks consented that Tischendorf should be allowed to transcribe the MS. at Cairo, if their Superior, resident in that city, should consent. On the 7th of February he left Mount Sinai, reaching Cairo on the 13th; no time was lost in obtaining the permission of the Superior; a messenger was sent to Mount Sinai, who went the whole distance there and back in nine days, returning on Feb. 24th with the MS. At Cairo he transcribed the MS. for publication. After various negotiations, the MS. was put into the hands of Tischendorf, Sept. 28. 1859, to be presented to the Emperor Alexander II.

The fac-simile edition, executed (it is designed) with the utmost care, is intended to appear in 1862, not for sale, but only as presents in such quarters as the Emperor may think proper. Another edition of the text, in common types, is to be published in the usual manner.

The portion of the MS. thus recovered consists of 345 leaves and a half. Of these 199 are of the Old Testament (and Apocrypha), the remaining 147 and a half of the New Testament, with Barnabas and part of Hermas. The Old Testament part contains a portion of the 1st of Chronicles, the whole of Isaiah, part of Jeremiah, the minor prophets (except Hosea, Amos, and Micah), Job, Psalms, Proverbs, Ecclesiastes, and Canticles; together with the apocryphal books, Wisdom, Ecclesiasticus, 1st and 4th of Maccabees, and part of Tobit and Judith.

The order of the New Testament books is, the four Gospels, St. Paul's Epistles (Hebrews preceding the Pastoral Epistles), the Acts, the Catholic Epistles, Revelation. Then follow the Epistle of Barnabas, and (after a lacuna of four leaves) the fragment of Hermas.

The antiquity of the MS. is determined by the application of the same kind of palæographical arguments as have been used in connection with other MSS., especially the Codex Vaticanus. In fact, the fourth century may be considered as the date previously established as belonging to the previously known portion of this MS.

But besides the antiquity of the actual ink and vellum of the Codex, the antiquity and character of the *text* is a subject of important consideration. And here *comparative criticism* comes to our aid; and this mode of investigation we can apply to this MS. even now, before we know its readings throughout, from the *specimens* of its readings which Tischendorf has now published. These, in the New Testament, comprise the text of Matt. xxvii. 64—xxviii. 20.; Mark i. 1—35.; John xxi. 1—25.; 2 Cor. xi. 32—xiii. fin.; Gal. i. 1—17.; 2 Thess. ii. 17—iii. fin.; Heb. i. 1—7.; Acts xxviii. 17—31.; James i. 1—ii. 6.; Rev. ix. 5—x. 8., and the concluding verses of chap. xxii. And besides these portions of text, he has given specimens of the readings in various books, and a fac-simile of the upper part of the last page of St. Luke. An investigation carried on upon principles of comparative criticism has the advantage of establishing the point discussed as a matter of demonstration, and not as a mere question of opinion. The value of this will be felt, when it is remembered that some of late have sought to disparage the Vatican MS. by admitting that it does belong to the fourth century, and then alleging that to that very age pertained the formation of what I have termed *the transition text*, in which the gospels were assimilated, and what belonged to one writer was introduced into the work of another. This mode of undervaluing the Vatican MS., or any other, is completely and conclusively met, when it is shown that such most ancient documents *contradict* the transition or mixed text in all the more characteristic points of detail.

To form therefore an estimate of the Codex Sinaiticus I shall give a selection from its readings, noting the leading authorities which accord with it. Tischendorf designates this MS. as  $\aleph$  (and not as  $\Sigma$ , which it was thought might have probably been taken as its letter of reference); as  $\aleph$  therefore I shall cite some of its

readings. The other abbreviations and letters of reference will be those commonly used in critical works, and it will be remembered that in a portion of St. Luke's Gospel  $\Xi$  is the Codex Zacynthius.

Matt. i. 5. Boes  $\kappa B$ . *k*. Memph. Theb. *ib.*  $\text{I}\omega\beta\eta\delta$   $\kappa BC^* \Delta$ . (33.) Memph. Theb.  $\text{\AA}eth$ . Ver. 6. om.  $\acute{o}$  βασιλεὺς  $\kappa B$ . 1. *For.*  $g^1$ .  $^2$ . *k*. Syrr. Crt. & Pst. Memph. Theb. Arm. Ver. 18. γενεσίς  $\kappa BCPZ\Delta$ . 1. S. Syr. Hcl. *Eus.* *ib.* om. γὰρ  $\kappa BC^* Z$ . 1. Vulg. *a. b. c. f.*  $ff^1$ . Syrr. Crt. Pst. & Hcl. Memph. Theb. Arm. *Iren.* 204. Ver. 19. δειγματισαί  $\kappa^{**} BZ$ . 1. *Eus.* Ver. 25. υἱόν (not τον υἱόν αὐτῆς τον πρωτοτοκόν)  $\kappa BZ$ . 1. 33. *a. b. c. g^1. k.* Syrr. Crt. ii. 3.  $\acute{o}$  βασιλεὺς Ἡρώδης  $\kappa BDZ$ . 1. *b. c. k.* Memph. *Eus.* Ver. 17. διὰ Ἰερεμ.  $\kappa BCDZ$ . 33. Vulg. *a. b. c. f.*  $ff^1$ . Syrr. Pst. & Hcl. (txt.) Arm.  $\text{\AA}eth$ . *Just.* Ver. 18. om. θρηνὸς καὶ  $\kappa BZ$ . 1. Latt. Syr. Pst. Syr. Hier. Memph. Theb.  $\text{\AA}eth$ . *Just.* Ver. 21. εἰσηλθεν  $\kappa BC$  Memph. iii. 2. om. καὶ  $\kappa B$ .  $g^2$ . Memph. Theb.  $\text{\AA}eth$ . *Hil.* Ver. 7. αὐτοῦ om.  $\kappa B$ . Theb. *Orig. ter.* Ver. 11. ὑμᾶς βαπτίζω  $\kappa B$ . 1. 33. *Am.*  $ff^1$ .  $g^2$ . *m.* *Just.* *Cypr.* Ver. 16. βαπτισθεὶς δὲ  $\kappa BC^*$  (*P ut vid.*) Vulg.  $ff^1$ . *l.* Syrr. Pst. Memph. Theb. *ib.* εὐθὺς ἀνέβη  $\kappa B[D]$ . 1. Vulg. *a. b. c. f.*  $ff^1$ .  $g^1$ . *l.* Syrr. Crt. & Pst. Memph. Theb.  $\text{\AA}eth$ . *Hipp. Hil.* *ib.* om. καὶ (before ἐρχομ.)  $\kappa^* B$ . *Am. For. Tol. Harl.\* a. b. c. g^2. h.* Memph. *Hil.* iv. 3. προσελθὼν (without αὐτῷ)  $\kappa B$ . 1. 33. Vulg.  $ff^1$ . *l.* Syrr. Pst. Memph. Arm.  $\text{\AA}eth$ . *ib.* εἶπεν αὐτῷ  $\kappa BD$ . 1. 33. Vulg. *a. b. c.*  $ff^1$ .  $g^1$ .  $^2$ . *h. l.* Syrr. Crt. & Pst. Memph. Arm.  $\text{\AA}eth$ . v. 11. om. ῥῆμα  $\kappa BD$ . Latt. Syr. Hier. Memph.  $\text{\AA}eth$ . *Hil. Lucif.* Ver. 13. βληθὲν ἐξω καταπατεῖσθαι  $\kappa BC$  (*sic*, not D. as in Tischendorf through misprint) 1. 33. Syr. Hcl. MS. *Orig.* Ver. 22. om. εἰκη  $\kappa B\Delta^2$ . Vulg.  $\text{\AA}eth$ . *Orig. bis.* Ver. 30. εἰς γέναν ἀπελθῇ  $\kappa B$ . 1. 33. Vulg. *a. b. c.*  $ff^1$ .  $g^1$ . *h. l.* Syrr. Crt. Memph.  $\text{\AA}eth$ . Ver. 39. ῥαπίζει  $\kappa B$ . 33. *ib.* εἰς τ. δεξ.  $\kappa B$ . Ver. 42. δὸς  $\kappa BD$ . *Clem.* Ver. 44. ἐχθροὺς ὑμῶν omitting what follows,  $\kappa B$ . 1. (Latt.) Syrr. Crt. Memph. *Iren. Orig.* (quinquies) *Eus. Cypr. Hil.* vi. 1. προσεχετε δὲ  $\kappa ZL$ . 1. 33.  $g^1$ . Syrr. Pst. & Hcl. Memph.  $\text{\AA}eth$ . Ver. 12. ἀφηκαμεν  $\kappa BZ$ . 1. *Fuld. For. Harl.\** Syrr. Pst. *Orig. bis.* Ver. 13. om. the doxology  $\kappa BDZ$ . 1. Vulg. *a. b. c.*  $ff^1$ . *h. l.* Memph. *Orig. Tert. Cypr.* Ver. 18. κρυφαίω  $\kappa BD$ . 1. viii. 31. ἀποστεῖλον ἡμᾶς  $\kappa B$ . 1. 33. Vulg. *a. b. c. d.*  $ff^1$ .  $g^1$ . *l.* Syrr. Hcl. mg. MS. Syr. Hier. Memph. Theb.  $\text{\AA}eth$ . ix. 19. ἠκολούθει  $\kappa CD$ . 33. Vulg. *a. b. c.*  $ff^1$ .  $g^1$ . *h.* *Hil.* Ver. 36. ἐριμμενοὶ  $\kappa B^* CL$ . x. 3. καὶ Θαδδαῖος (om. rel.)  $\kappa B$ . Vulg. *c.*  $ff^1$ .  $g^2$ . *l.* Memph. Theb. xi. 19. τῶν ἐργῶν αὐτῆς  $\kappa B^*$ , Codd. ap. Hier. *Schol. Græca.* Syrr. Pst. & Hcl. txt. Memph. Arm. MSS.  $\text{\AA}eth$ . xiii. 9. om. ἀκούειν  $\kappa BL$ . *a. e.*  $ff^1$ . *k.* *Tert.* Ver. 29.  $\acute{o}$  δὲ φησιν  $\kappa BC$ . Vulg. *b. c. b.*  $ff^1$ .  $^2$ .  $g^1$ .  $^2$ . *h.* Syrr. Hcl. mg. (MS.) Ver. 35. om. κόσμου  $\kappa^{**} B$ . 1. *e.* Syrr. Crt.  $\text{\AA}eth$ . *Orig. Eus.* Ver. 36. om.  $\acute{o}$  Ἰησοὺς  $\kappa BD$ . 1. (Latt.) Syrr. Crt. Memph.  $\text{\AA}eth$ . *Orig. bis.* *ib.* διασαφήσον  $\kappa B$ . *Orig.* xiv. 6. γενεσίσις δὲ γενομένοις  $\kappa BDZL$ . Syrr. Crt. Pst. & Hcl. txt. Memph. Arm.  $\text{\AA}eth$ . xv. 8. om. ἐγγίζει μοι & τῷ στοματι αὐτῶν καὶ  $\kappa BDL$ . 33. (Latt.) Syrr. Crt. & Pst. Memph. Arm.  $\text{\AA}eth$ . *Clem. Rom. Ptolem. Clem. Alex. Orig.* (diserte) sæpe. *Eus. Tert. Cypr. Hil.*

Mark i. 2. καθὼς  $\kappa BL\Delta$ . 1. 33. *K. Orig. ter.* *ib.* ἐν τῷ Ἡσαΐα τῷ

προφητη **ⲛB(D)LD.** (1.) 33. Latt. Syrr. Pst. & Hcl. mg. (*White.*)  
 Syr. Hier. Memph. Goth. Arm. MSS. (*Iren.*) *Orig.* *ib.* *εμπροσθεν*  
*σου* om. **ⲛBDPLK.** *Am. Fuld. Tol. a. b. c. l.* Syr. Pst. Syr. Hier.  
 Memph. *Schwartze.* *Æth. Iren. Orig.* (diserte). Ver. 4. *ὁ βαπτίζων*  
**ⲛBLD.** 33. Ver. 6. *καὶ ἦν* **ⲛBL.** 33. Vulg. *b. d. ff<sup>1</sup>. g<sup>1</sup>.* Memph.  
 (*Wilkins.*) Ver. 11. *ἐν σοι* **ⲛBD Gr. LD.** 1. 33. 69. Vulg. *a.*  
*c. ff<sup>2</sup>. g<sup>2</sup>. l.* Syrr. Pst. & Hcl. txt. Memph. (*Schwartze.*) Goth. Arm.  
 (*Zohrab.*) *Æth.* Ver. 13. om. *ἐκεῖ* **ⲛABDL.** 33. Latt. Memph. Goth.  
*Æth. Orig.* Ver. 14. om. *της βασιλειας* **ⲛBL.** 1. 33. 69. *b. c. ff<sup>2</sup>.*  
 Syr. Hcl. ed. Memph. Arm. *Orig.* Ver. 16. *καὶ παραγων* **ⲛBDL.**  
 33. 69. Latt. (Syr. Hcl. mg.) Memph. Goth. Arm.

Luke i. 5. om. *του* before *βασ.* **ⲛBRLE.** Ver. 25. *ὁ κυριος.* om. *ὁ*  
**ⲛCDL.** 33. *ib.* om. *το* before *ονειδος* **ⲛB\*DL.** 1. Ver. 29. om. *ιδουσα*  
**ⲛBDLX.** 1. Memph. (*Schwartze.*) Theb. Arm. Ver. 37. *παρα του*  
*θεου* **ⲛ\*BDLE.** Ver. 66. *καὶ γαρ* **ⲛBC\*DL.** (Latt.) Syr. Hcl. mg.  
 Memph. Goth. *Æth.* ii. 14. *ευδοκias* **ⲛ\*AB\*D.** Latt. Goth. *Iren.*  
*Orig. Tert. Hil.* Ver. 33. *ὁ πατηρ αυτου καὶ ἡ μητηρ* **ⲛBDL.** 1.  
 Vulg. *g<sup>2</sup>.* Syr. Hcl. MS. mg. Memph. Theb. Arm. *Orig.* (diserte).  
*Hieron.* iii. 17. *διακαθαραι* **ⲛB.** (*a. e.*) Memph. Arm. *Iren.* (Lat.)  
*ib.* *συναγαγειν* **ⲛB. e.** Arm. Ver. 23. *καὶ αυτος ἦν Ἰησους αρχομενος*  
*ὥσει* *ετων* *τριακοντα* **ⲛBLX.** 1. 33. 69. Vulg. *b. c. g<sup>1</sup>. l.* (Memph.)  
*Hipp. Orig. Eus.* *ib.* *ων υἱος ὡς ενομιζετο* **ⲛBL.** 1. (*a.*) *Eus.* iv. 5.  
 om. *ὁ διαβολος* **ⲛBDL.** 1. *a. e.* Memph. (*Schwartze.*) Theb. Arm. *ib.*  
 om. *εις ορος ὑψηλον* **ⲛBL.** *Am. Fuld. b. g<sup>1</sup>. 2.* Memph. Theb. Ver.  
 9. *ἦγαγεν δε* **ⲛBLE.** Syr. Hcl. mg. Memph. (Theb.) Ver. 17. *βιβλιον*  
*του προφητου Ἡσαιου* **ⲛBLE.** 33. 69. *Am. a. b. Orig. Int.* Ver. 34.  
 om. *λεγων* **ⲛBLEV\*.** Memph. *Orig.* v. 33. *δια τι* om. **ⲛ\*\*BLE.** 33.  
 Memph. Ver. 36. *επιβλημα απο* **ⲛBDLEX.** 1. 33. 69. Vulg. *b.*  
*c. e. ff. g<sup>1</sup>. l.* Syrr. Pst. & Hcl. Memph. (Arm.) Ver. 39. *θελει*  
*without ευθεως* **ⲛBC\*L.** 1. Memph. Arm. *Æth.* *ib.* *χρηστος* **ⲛBL.**  
 Syr. Pst. Memph. vi. 1. om. *δευτεροπρωτω* **ⲛBL.** 1. 33. 69, *txt. b.*  
*c. f\*\*.* *l.* Syrr. Pst. & Hcl. mg. Ver. 34. *δανεισητε* **ⲛBE.** *ib.*  
*λαβειν* **ⲛBLE.** *Just.* Ver. 48. *πλημυρης* **ⲛB\*L.** 33. *ib.* *δια*  
*το καλως οικοδομεισθαι αυτην* **ⲛBLE.** 33. Syr. Hcl. mg. Memph.  
 (*Æth.*) Ver. 49. *συνεπεσεν* **ⲛBDRLE.** 1. 33. 69. *Tol. b. e. l.* vii. 21.  
*ἡμερα* **ⲛL.** 69. Ver. 28. om. *προφητης* **ⲛBLEX.** 1. 33. KM. *a. b. c.*  
*e. ff. l.* Syr. Hcl. mg. Syr. Hier. Memph. *Æth. Orig. Tert.* *ib.* *του*  
*βαπτιστου* om. **ⲛBLE.** 1. Syr. Pst. MS. Syr. Hier. Memph. Arm.  
*Orig.* Ver. 32. *ἀ λεγει* **ⲛB.** 1. Ver. 37. *ἡτις ἦν ἐν* **ⲛBLE.** 1. (69.)  
 Vulg. *c. f. l.* (Syrr. Crt. & Pst.) Memph. Arm. viii. 24. *διεγερ-*  
*θεις* **ⲛBL.** 33. ix. 34. *επεσκιαζεν* **ⲛBL.** *a.* x. 25. *καὶ λεγων* om.  
*καὶ* **ⲛBLE.** *e.* Syr. Crt. Memph. Ver. 36. *οὖν* om. **ⲛBLE.** 1. (Latt.)  
 Syr. Crt. Memph. MS. *Orig.* xi. 48. *μαρτυρες εστε* **ⲛBL.** (*Æth.*)  
*Orig.* Ver. 53. *κακειθεν ἐξελθοντος αυτου* **ⲛBCL.** 33. Syr. Hcl. mg.  
 Memph. Ver. 54. *ἵνα κατηγορησωσιν αυτου* om. **ⲛBL.** Memph.  
*Æth.*

John i. 3. *οὐδεν* **ⲛ\*D.** 1. *Ptolem. Clem. Exc. Theod. Orig. Syn. Ant.*  
*Eus.* Ver. 4. *εστιν* (not *ἦν*) **ⲛD.** *a. b. c. e. f. ff.* Syr. Crt. Theb.  
*Iren. Clem. Exc. Theod. Hipp. Orig. Cypr. Hil.* Ver. 15. *λεγων*

om. **MD. 1. b.** Ver. 18. *μονογενης θεος* **κ\*BC\*L. 33.** Syrr. Pst. & Hcl. mg. Memph. Æth. Rom. *Iren.* 256. *Clem.* 695. *Exc. Theod.* Clem. 968. (θεὸν αὐτὸν δηλοῖ λέγων, Ὁ μονογ. θεὸς ὁ ὦν κτλ.) *Orig.* i. 440<sup>f</sup>. (καὶ μονογ. γε ὦν θεὸς ap. nonnullos). iv. 89<sup>b</sup>. 438<sup>d</sup>. *Orig. Int.* iv. 92<sup>d</sup>. *Marcel. ap. Eus.* 19<sup>c</sup>. *Eus.* c. Mcl. 67<sup>d</sup>. ὁ μονογ. υἱὸς ἢ μονογ. θεός; c. Mcl. 124<sup>c</sup>. θεὸν δὲ καὶ μονογενῆ. *Hil.* 1124<sup>c</sup> seq. "id ipsum unigenito Deo esse proprium Evangelia testantur, . . . cum unigenitus Deus in sinu patris est, et cum Jesus Christus super omnia Deus est." (et in sequentibus *sæpe*). ὥσπερ ὁ πατὴρ εἰς θεὸς εἴρηται, οὕτω ὁ υἱὸς κέκληται μονογένης θεός, λόγος, καὶ εἰς κύριος Ἰησοῦς χριστός. *Didymus* de Trinitate, 10<sup>b</sup>. (p. 27.). περὶ μὲν τοῦ υἱοῦ Ἰωάννης εἶπεν, Ὁ μονογένης θεὸς ὁ ὦν ἐν τοῖς κόλποις τοῦ πατρός. id. 62<sup>a</sup>. (p. 140.) habet et 33<sup>a</sup>. (p. 76.). *Epiphanius*, *diserte* (μονογ. θεὸν αὐτὸν φάσκων . . . περὶ υἱοῦ δὲ [γέγραπται] ὅτι μονογένης θεός). *Ancorat.* c. 3. (ii. 8. <sup>c</sup> <sup>d</sup>.) τὸ δὲ εὐαγγέλιον ἔφη . . . ὁ μονογ. θεὸς αὐτός ἐξηγήσατο. lib. iii. tom. i. *Hær.* lxx. c. 7. (i. 818<sup>a</sup>). lib. ii. tom. 2. *Hær.* lxxv. c. 5. (i. 612<sup>c</sup>) bis (*dis.*). ὁ δὲ τοῦ θεοῦ τὸν λόγον μονογενῆ θεόν. *Epist. Synodi Ancyranæ* 2<sup>e</sup> ap. *Epiph.* lib. iii. tom. i. *Hær.* lxxiii. 8. (i. 854<sup>c</sup>) *Basil. M.* de Spir. S. c. vi. (iii. 12<sup>b</sup>) c. viii. *μονογενῆ θεὸν* *diserte* e Scriptura laudat (iii. 14<sup>c</sup>). c. xii. (23<sup>a</sup>) in cod. Mosq. (vid. *Matthæi* N. Test. ed. 2. i. 780.) vid. *Greg. Nyss.* i. 192<sup>b</sup>. 663<sup>a</sup>. ii. 432<sup>b</sup>. 447<sup>a</sup>. 478<sup>d</sup>. 506<sup>c</sup>. 595[605]<sup>a</sup>. 681<sup>a</sup>. *Cyr. Alex.* iv. 104<sup>c</sup> v. p. i. 137<sup>b</sup>. 237<sup>a</sup>. 786<sup>c</sup>. *Fulgentius* interdum. *Isidorus Pel.* 6. iii. 95. (ap. *Wetst.*) Scriptores Græci et Latini sæpissime habent verba *μονογένης θεός*, *unigenitus Deus*, tanquam nomen Jesu in Scriptura tributum, e. g. *Greg. Nyss.* sæpissime, *Greg. Naz.*, *Bas. Sel.*, *Arius*, *Lucianus* (s. pseudo-Luc.), nec non *Eunomius*, *Tit. Bost.*, *Gaudentius*, *Ferrandus*, *Prudentius*, *Vigilius*, *Alcuinus*, &c.; quod ab hoc loco ut videtur pendet. | † *μονογενης υἱος* **ς κ\*\*AC<sup>3</sup>XD. 1.** rel. Latt. Syrr. Crt. & Hcl. txt. Syr. Hier. sic. Arm. Æth. (Platt.) *Iren.* 255. *Hipp.* c. Noet. 5. (10). *Orig.* i. 440<sup>c</sup>. (ap. De la Rue). *Syn. Ant.* (Routh iii. 197). *Eus.* in Ps. 440<sup>a</sup> c. Mcl. 86<sup>a</sup>. <sup>b</sup>. 92<sup>d</sup>. 123<sup>b</sup>. 142<sup>c</sup>. ὁ δὲ υἱὸς [χρηματίζοι ἂν] *μονογένης θεός*, 175<sup>a</sup>. *Hil.* 520<sup>d</sup>. 831<sup>c</sup>. 852<sup>c</sup>. 873<sup>d</sup>. 874<sup>a</sup>. 905<sup>c</sup>. vid. *Tert.* adv. Prax. 8. *Athanas.* vid. *Bas. M.* iii. 23<sup>a</sup>. (ed.) iii. 358<sup>b</sup>. *Greg. Nyss.* iii. 648<sup>a</sup>. ii. 466<sup>c</sup>. *Cyril. Alex.* v. p. i. 365<sup>c</sup>. vi. 90<sup>b</sup>. ex his nonnulli (vid. supra) vere legebant θεός, quæ vox post *μονογενης* facillime mutaretur a librariis (vid. Joh. iii. 16. 18. 1 Joh. iv. 9.) et in hoc loco Scripturæ et in citationibus, unâ litterâ tantum mutatâ (ΘC et TC); *μονογ. θεος* cum sit in Sacris Scripturis ἀπαξ λεγόμενον, propterea iudicio nonnullorum hæc lectio evitanda est.<sup>1</sup>

<sup>1</sup> In this one instance I have given at length the evidence for and against the reading, so as to show what authorities do really support *μονογενης θεος* and what uphold *μονογενης υἱος*. The statement is here given just as it stands in my Greek Testament, with the precise references to the Patristic citations.

When in my "History of the Printed Text" I drew attention to this passage, it led to its discussion by Ezra Abbot, Jr., in an Appendix to Professor Andrews Norton's "Reasons for not believing the Doctrines of Trinitarians" (second edition), pp. 448-469. He points out rightly that I had incorrectly alleged *Pharadius* for the reading *μονογενης*

Joh. iv. 1. ὁ Ἰησους (for ὁ κυριος)  $\aleph$ D. 1. A. Vulg. *a. b. c. e. l.* Syrr. Crt. Pst. & Hcl. txt. Memph. Arm. Ver. 21. πιστευε  $\aleph$ BC\*DL. Theb. *Græce. Orig.* xiii. 2. γενομενου  $\aleph$ BLX. *Æth. Orig.* quater. ib. ινα παραδοι αυτ. Ιουδας Σιμωνος Ισκαριωτης  $\aleph$ B(L)X(M). Vulg. *b. (g).* Memph. Arm. *Orig.* Ver. 12. και ανεπεσεν  $\aleph$ BC\*. *a. e.* Syr. Pst. Memph. *Æth. Orig.* iv. Ver. 19. πιστευσητε before οταν γεν.  $\aleph$ B. *Frag. Nitr. L. Am. a. b. e. g.* Memph. (*Æth.*) *Orig.* ter. Ver. 26. βαψας ουν  $\aleph$ BCLX. 33. (*a.*) *Orig.* iv. 437<sup>d</sup>. 444<sup>a</sup>.

These readings, being a portion of those given by Tischendorf as specimens, will serve the purpose of comparative criticism; they show that  $\aleph$  does in many points belong to the same class of text as the other more ancient documents. Amongst other readings specified it may be of interest here to state that  $\aleph$  like B does not recognise the last 11 verses of Mark xvi.; that it omits the portion of John v. 4. &c., that is of doubtful or less than doubtful authority; that it does not contain the history of the adulteress John viii. In Rom. v. 1. it reads *a prima manu exωμεν*, in 1 Tim. iii. 16. it has (as all acquainted with criticism would know *must* probably be the case) *ὅς ἐφανερωθῇ*; in Eph. i. 1. the words *ἐν Ἐφεσῷ* were originally not there; thus the doubt of their genuineness, which is also gathered from B\*, is materially confirmed. In Acts xx. 28. the reading is *ἐκκλησιαν τοῦ θεοῦ*. It is needless to state that it does not contain the mention of the Heavenly witnesses in 1 John v. 7. In Rev. i. 5. it has *τῷ ἀγαπῶντι ἡμᾶς καὶ λυσάντι* (add. *ἡμᾶς*<sup>2</sup>) *ἐκ τῶν*. Ver. 6. *καὶ ἐποίησεν ἡμᾶς βασιλειαν* (add. *καὶ*<sup>2</sup>) *ἱερεῖς*.

In the Epistles its accordance with A is great, for there A has far more affinity (as comparative criticism proves) with the most ancient and unaltered text.

But besides the results which may be drawn from the specimens of the readings which Tischendorf has selected, a judgment may be formed from the portions of text which he has printed: a collation throughout of some of these passages with the common text will therefore now be given. Readings marked \* are those subsequently altered.

*θεος* (an error which originated, I believe, in revising in the proof-sheet the name which had been intended for *Prudentius*), and his remarks have led to a re-examination of the whole of the evidence. It appears to be most clear that not only is *μονογενὴς θεος* the ancient reading of MSS. and some versions, but also of the fathers *generally*; for those that have both readings in the present copies of their works, evidently do support that which is not in the *later* Greek text, with which those who copied their writings were familiar; and the doubtful passages must give way to the *express* mentions of *θεος* by the same writers as the reading in this place. Mr. Abbot has entirely failed in his endeavour to show that Patristic citations are wholly a matter of uncertainty. When some *most* ancient MSS., some versions, and some fathers support a reading, we may be sure that such fathers followed what they had in their copies. I do not here follow out Mr. Abbot's remarks on the theological bearing of the passage; it presents no difficulty with the reading *θεος* to him who believes that the son is "God of the substance of His Father begotten before the worlds:" but, as far as I can judge, Mr. Abbot does not really apprehend *what* those who hold the doctrine of the Trinity really do believe; or *why* the Godhead of Christ, and the Propitiation wrought in the shedding of his blood, are of such importance to them. Dogmatic grounds are no reason for rejecting or accepting a reading for the genuineness of which there is good evidence.

## Matt. xxviii.

1. Μαριαμ ἢ Μαγδ. 2. και προσελθων. *ib. om. απο της θυρας.* 3. *om. ην δε ἡ εἰδεα αυτου\*.* *ib. ὡσει χιων]* ὡς χ.\* ὡση χ.\*\*. 4. εγενηθησαν ὡς νεκροι. 5. *om. ταις γυναιξι\*.* *ib. φοβηθηται\*.* 6. *om. ὁ κυριος.* 7. ειπον] ειπα\*. 8. απελθουσai. 9. *om. ὡς δε . . . τ. μαθηταις αυτου.* *ib. Ἰησους (om. ὁ) ὑπηνητησεν\*.* 10. αδελφοις (*om. μου*). *ib. απελθωσιν]* ελθωσιν\*. *ib. και εκει.* 11. ανηγγιλαν. 12. λαβουτες] εποιησαν\*. 13. ὅτι ante ειπατε. 14. *om. αυτου.* *ib. ποιησωμεν.* 15. αργυρια (*om. τα*). *ib. ὡς]* καθως\*. *ib. εφημισθη.* *ib. μεχρι]* ἕως\*. 17. *om. αυτω.* 18. *om. αυτοις\*.* 19. *om. ουν.* 20. *ειμι μεθ' ὑμων.* *ib. om. αμην.* (No subscription.)

## Joh. xxi. (from -σης της Τιβ. ver. 1.)

2. οἱ υἱοὶ Ζεβ. 3. εξηλθον ουν. *ib. ενεβησαν.* *ib. om. ευθυσ.* *ib. εκοπιασαν\** (but *κο* obelized). 4. *om. ηδη\*.* *ib. Ἰησους (om. ὁ) επι τον αυγ.* *ib. εγνωσαν.* 5. *Ἰησ. (om. ὁ).* *ib. om. τι\*.* 6. ὁ δε ειπεν] λεγει\*. *εῦρησεται]* *add. οἱ δε ειπον δι' ὅλης της νυκτος εκοπιασαμεν και ουδεν ελαβομεν, επι δε τῷ σφ ρηματι βαλουμεν\*\*.* *ib. εβαλον ουν]* οἱ δε εβαλον\*. *ib. ισχυον.* 8. τῷ αλλῷ πλοιαριῳ. *ib. αλλα.* 9. ανεβησαν\*. *ib. επι την γην.\** 11. ενεβη ουν Σιμων. *ib. εις την γην.* 13. *om. ουν.* 14. τουτο δε ηδη; *ib. om. αυτου.* 15. Ἰωνα] *om.\* (Ἰωανου\*\*).* *ib. πλεον.* 16. παλιν λεγει αυτω (*om. δευτερον\* add. το β\*\**). *ib. Σιμων Ἰωαννου.* *ib. om. ναι\*.* 17. Σιμων Ἰωαννου. *ib. ελυπηθη]* *add. δε\*.* *ib. φιλεις]* *præm. και\*.* *ib. λεγει αυτω, Κυριε.* *ib. παντα συ.* *ib. και λεγει αυτω (om. ὁ Ἰησους).* 18. τας χειρας] την χειραν\*. *ib. αλλοι ζωσουσιν σε.* *ib. οισει ὅπου]* ποιησουσιν σοι ὅσα\*. *αποισουσιν σε ὅπου\*\*.* 20. *om. ακολουθουντα ὅς\*.* *ib. ειπε]* λεγει\* & *add. αυτω.* 21. τουτον ουν ιδων. *ib. ειπεν τῷ Ἰησου.* *ib. om. κυριε.* 22. μοι ακολουθει. 23. οὗτος ὁ λογος. *ib. ουκ ειπεν δε (om. και).* *ib. om. τι προς σε\*.* 24. ὁ και γραψας. 25. πολλὰ ἅ εποιησεν. *ib. ουδ' αυτου.* *ib. χωρησειν.* *ib. om. αμην.* (Subscription *ευαγγελιον κατα Ἰωαννην.*)

## 2 Cor. xii. &amp; xiii.

1. *ab init. præm. ει\*\*.* *καυχασθαι δε ου συμφερων μεν, ελευσομαι δε εις.* 5. *om. ου\* (add. <sup>1</sup> ut vid.)* 6. *om. τι\*.* 7. αποκαλυψεων διο ἵνα. *ib. Σατανα\*.* *ib. om. ἵνα μη ὑπεραιρωμαι\*.* 9. *δυναμις, om. μου\*.* *ib. τελειται\*.* 10. ὑβρεσιν εν] ὑβρ. και\*. *ib. εναγκαις\* (corr.<sup>1</sup>).* *ib. εν στεν.] και στεν.\*.* 11. *om. καυχωμενος.* 12. *εν σημειοις]* σημειοις τε\*. 13. ἡσσωθητε\*. 14. *τριτον τουτο ἐτοιμως.* *ib. om. ὑμων.* *ib. αλλα bis.* 15. *ει και]* *om. και\*.* *ib. αγαπω\*.* *ib. ησσον\*.* 16. *κατεναρκησα ὑμων αλλα.* 19. *παλιν]* παλαι\*. *ib. κατεναντι.* *ib. θεου (om. του\*).* 20. *ερισ.* 21. *ελθοντος μου\*.* *ib. ταπεινωσῃ με.* xiii. 1. *ab init. præm. ιδου\*\*.* *ib. ἵνα επι\*.* *ib. η τριων.* 2. *om. γραφω.* 4. *om. ει\*.* *ib. ασθενουμεν συν αυτω αλλα ζησομεν συν αυτω.* 5. *om. η\*.* *ib. χριστος Ἰησους.* 7. *ἵνα ἡμεις\*.* 8. *αλλα.* 9. *om. δε (post τουτο)\*.* 10. ὁ κυριος εδωκεν μοι. 13. *om. αμην.* (Subscription *προς Κορινθίους β.*)

## 2 Thess. iii.

2. ὁ κυριος εστιν\*. 4. *om. ὑμιν.* *ib. om. και ante ποιειτε\*.* 5. *κατευθηναι.* 6. *παρελαβε]* -βοσαν\*. -βον\*. 8. *αλλα.* *ib. νυκτος*

και ημερας. 10. *om.* τουτο\*. 12. δια του κυριου ημων Ιησου χριστου] εν κυριω Ιησου χριστω\*. 13. εγκακησητε. 18. *om.* αμην\*. (Subscription προς Θεσσαλονικεις (add. στιχων ρπ'\*\*),.)

Acts xxviii. 17. ουδεν εναντιον—fin.

18. ανακρινοντες\*. *ib.* με εβουλοντο] *add.* με\*. 19. μου ου εχων\*. *ib.* κατηγορειν. 20. παρεκαλεσαν\*. *ib.* εινεκεν\*. *ib.* Ισδραηλ. 21. ειπαν. *ib.* κατα σου. 22. ακουσαι παρα σου. *ib.* ημιν εστιν. 23. ηλθον. *ib.* διαμαρτυραμενοι\*. *ib.* *om.* τε\*. *ib.* *om.* τα. *ib.* Μωνσεως. 24. και οι μεν ουν\*. 25. ασυμφωνοι τε\*. *ib.* περι Ήσαιου\*. *ib.* υμων. 26. λεγων. *ib.* ειπον. *ib.* βλεψητε\*\*. 27. επαχυνθη] εβαρυνθη\*. *ib.* ωσιν αυτων. *ib.* *om.* και τη καρδια συνωσιω\*. *ib.* ιασομαι. 28. τουτο το σωτηριον\*. 29. *om.* *ver.* 30. εμεινεν] ενεμειν. (-αν\*, *corr*!) *ib.* *om.* ο Παυλος. 31. *om.* χριστου\*. (Subscription πραξεις αποστολων.)

Rev. ix. 5. αυτων ως—ήν ηκουσα x. 8.

6. ου μη ευρ. *ib.* φευγη. 7. ομοιοι. 8. ειχαν. 10. ομοιοις. *ib.* κεντρα και εν (*om.* ην). *ib.* η εξουσια (*om.* και). 11. *om.* και *ab init.* εχουσιν εαυτων τον βασιλευα τον αγγ. *ib.* ω ονομα αυτω. *ib.* εχει ονομα. 12. η ουαι] *om.* η. *ib.* η μια] *om.* η\*. *ib.* ερχεται\*. 13. *om.* και *ab init.* *ib.* φωνην] -νης\*\*. *ib.* *om.* εκ των τεσσαρων κερατων\*. εκ των κερατων\*\*. 14. λεγουσαν] λεγοντα\* λεγουσης\*\*. *ib.* ο εχων την σαλ. *ib.* τεσσαρες. 15. *om.* οι ante ητοιμασμ. *ib.* *om.* και ημεραν. *ib.* ινα] *add.* μη. 16. των στρατευματων. *ib.* δυο μυριαδων μυριαδας ηκουσα. 17. επαιω αυτων. 18. απο των πληγων τουτων. *ib.* πυρος και του καπνου και του θειου. 19. η γαρ εξουσια των ιππων εν τω στοματι αυτων εστιν και εν ταις ουραις αυτων. *ib.* εχουσαι] εχουσας\* (-σαδς *corr*!). 20. πληγαις αυτων ταυταις ουδε μετ. *ib.* προσκυνησουσιν. *ib.* τα ειδωλα τα χρυσαια και τα αργυρα και τα χαλκεα και τα ξυλινα και τα λιθινα. *ib.* δυνανται. 21. πορνειας] ποινηριας\*.

x. 1. και ιρις] και η θριξ\*. *ib.* κεφ. αυτου. 2. και εχων εν τη. *ib.* ηνεωγμενον. *ib.* της θαλασσης. *ib.* της γης. 3. εκραξεν] *add.* ως\*. *ib.* αι επτα] *om.* αι\*. *ib.* βρονται] φωναί\*. *ib.* ταις εαντ. φωναις. 4. οτε] οσα. *ib.* *om.* τας φωνας εαυτων. *ib.* *om.* μοι. *ib.* οσα ελαλ. *ib.* μη αυτα. 6. αυτου την δεξιαν. *ib.* εν τω ζωντι] *om.* εν\*. *ib.* *om.* και την θαλασσαν και τα εν αυτη\*. *ib.* ουκ επι εστιν\* (εσται\*\*). 7. αλλ' εν. *ib.* του αγγ. του εβδ. *ib.* ετελεσθη.

The text of the concluding words of the book of Revelation are thus given by Tischendorf:—αυτου απο του ξυλου της ζωης και εκ της πολεως της αγιας των γεγραμμενων εν τω βιβλιω τουτω λεγι ο μαρτωρων ταυτα ειναι (*om.*\*\*) ναι ερχομαι ταχυ ερχου κε ιην (*add.* χε\*\*) η χαρις του κυ ιω μετα των αγιων αμην:—

αποκαλυψεις ιωαννου\*

The corrections marked thus\*\* are those of different ancient hands, which Tischendorf has endeavoured to distinguish: it will appa-

rently be found that one at least of these has carefully corrected the errors of the original scribe; indeed it seems not improbable that such a corrector may have been the person whose business it was to revise what had been written by a mere mechanical copyist. For a full apprehension of the value &c. of the corrections, we must wait the appearance of Tischendorf's edition. The antiquity of the text is manifest; and, as an additional witness, it will be found that  $\alpha$  is a valuable auxiliary to B, and the few other MSS. of the oldest class. Even though it may be less accurately written than B, it appears to be of the same age and its value may be about as great; its discovery confirms the position previously taken, that each newly discovered MS. of the greatest antiquity does in fact present the features of the ancient and not the modified or blended text.







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